The Churchman

REV. WILLIAM WALTON, D.D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 31.—WHOLE NUMBER 1123.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, OCTOBER 2, 1852. AT NO. 9 SPRUCE-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 a. m.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, ... 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for October.

3 Seventeenth Sunday after Trinity.
10 Eighteenth Sunday after Trinity.
17 Nineteenth Sunday after Trinity.
18 St. Luke the Evangelist.
24 Twentieth Sunday after Trinity.
28 St. Simon and St. Jude.
31 Twenty-first Sunday after Trinity.

Poetry.

For the Churchman.

Stabat Mater.

By our Catholicity the *Stabat Mater* is remembered for its touching theme as a work of art, not cherished for its accurate theology. Having met with no correct translation, it was rendered into English to gratify a curious friend, with the aim rather to give a true version, preserving the thought and feeling of the original, than to adapt it to music by imitating its Latin measure and accent.—Sad work is sometimes made of Sapphics and Alcaics, and many of Lactantius' fine old hymns are spoiled, by such an effort in our Anglo-Saxon. We see in these lines, without referring to Bellarmine, Baronius, Liguori, or Suarez, that high Roman Mariolatry is a popular fact.—They are a specimen of an erring Church's devotion, too serious to be regarded as merely poetical apostrophe.—Bating this blot, the tender sentiment of the piece may bear us near the cross, and stir our sympathy with sacred wo.

The mourning mother stood
And wept beside the rood
Whereon her offspring hung.
Dire sorrows round her roll,
The sword has pierced her soul—
Her soul with anguish wrung.

O! sad and sore distress'd,
That maiden Mother bless'd,
Of Christ, the Only-Born!
O'erwhelmed with agony,
She trembling groans to see
Her Son by suffering torn.

Who would not melt in tears,
Where Jesu's mother bears
Such poignant woes alone?
Or who his grief restrain,
And view that tender pain,
The mother's for her Son?

For human sins he hangs;
She saw the unearthly pangs,
The bloody stripes, they cost:
Her sweet, pale Child she saw,
Lonely his last breath draw,
And thus give up the ghost.

Ah! mother, fount of love,
The strength of grief to prove,
Grant me with thee to mourn!
With love my heart inflame
For Jesu's holy name,
His service to adorn.

Those keen and crimson dyed
Scars of the Crucified,
Grave, Mother, on my heart;
And in thine Offspring's pains—
The wounds for me he deigns
To bear—give me a part!

Thee let me weep beside,
Wailing the Crucified,
Till doom'd myself to die.
To stand hard by the cross,
Full fain to share thy loss,
For this I yearn and cry.

Virgin of virgins famed,
Nor scorn nor be ashamed
Thy griefs to bid me rue.
Cause me Christ's death to bear,
His passion let me share,
His wounds in me renew.

Ay, be those scars on me;
This cross my ecstasy!
For Jesu's love, I pray.
Then fired by love's control,
Virgin, defend my soul,
In the dread judgment day.

The cross a shadow yield,
The death of Christ, a shield,
His grace the hour suffice.
And when my body dies,
O! let my spirit rise
To glorious Paradise.

Amen! in sempiterna, amen!

New York, April, 1851. AIAL.

Selected Matter

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain.

CHAP. III.—COLUMBA AND THE CULDEES.

Concluded.

In his monastery, Columba was a pattern to the brotherhood of meekness, devoutness, and diligence. He is said to have transcribed three hundred volumes with his own hand.* In divine service, his countenance, cheerful and benign at all times, would lighten with celestial lustre; while his voice was of such singular clearness and compass, that his chanting of the Vesper Psalmody might be heard far off in the stillness of the summer evenings—

"Breaking the silence of the seas,
Among the farthest Hebrides.

Abstemious himself, he was ever indulgent and considerate to his guests; and would even now and then suspend in their regard the Wednesday or Friday fast of the monastery. One of his rare reproofs was called forth by inhospitality, which he styled "the despising of Christ in strangers." Still he would strive to conciliate churlish natures, and overcome their evil with his own good. One Finchan grumbled, because the brethren had been gathering some sticks on his land, although these were deemed common property. Hearing of which, the Abbot interposed—"Let us not offend the man: take him six bushels of barley, and tell him to sow it in his ground:" for Columba, among other good works, was a promoter of agriculture. Acting the peace-maker in humble life as freely as in the councils of kings, he would listen, advise, nay spend a night in prayer, in order to restore harmony to a plebeian hearth. At a time when the noble and wealthy could command the luxury of a feather-bed,† the Saint slept contentedly on the bare ground under a thatched roof, and on a stone pillow. Yet, "there seems to have been nothing morbid in his asceticism, no treating of the body as if it were in itself an evil, no attaching of importance to pallor of visage, attenuation of frame, or maceration of muscle, as if in this lay the holiness after which the Christian ought to seek. On the contrary, to preserve a healthy and vigorous body, as the best vehicle of a sound and clear mind, seems to have been his perpetual study, both for himself and others; and whilst all his biographers conspire to attest the uniform hilarity that beamed upon his countenance, one of them tells us that, "from the grace of his person, the neatness of his dress, and the ruddiness of his cheeks, he always looked like a man 'nourished amid delicacies.'"‡ It may be added, that he was himself a poet, and a lover of poetry; and could, unlike some of his sterner contemporaries, derive an innocent pleasure from the minstrel's art.

A life so lovely had as beautiful a close. Columba had frequently prayed that the thirtieth year of his sojourn in Britain might be that of his translation to the heavenly country. He appeared full of joy as this period drew near, "having a desire to depart, and to be with Christ," like a still more illustrious evangelist. On the day which completed it, a shade of sadness crept over his visage, and his original presentiment gave way to another. "The Lord," said he, "has added four years to my life, in answer to the prayers of the Churches." As the fourth year wore on, he renewed the warning. One day in May, being now too infirm to walk the distance, he went in his car to visit the brethren who were at work in the western part of the island. To them he said, "It was my wish to go hence at this last Easter festival; but, lest your joy should have been turned into mourning, I have been willing to tarry yet a little longer." Then, still sitting in the vehicle, he turned his face to the east, and blessed the island with its inhabitants. Next Sunday, while he was celebrating the Eucharist, his face was suffused with a sudden glow; and he told the brethren that he had seen an Angel, who had come for "a deposit which was dear to God." Five days more passed by. On the seventh—Saturday—he went, attended by his faithful Dermit, to visit a neighboring barn of the monastery. Seeing that it contained abundance, he gave God thanks, and added, "I congratulate my children on their having a plentiful supply of food for the year in which I must leave them." Dermit answered sadly, "You often grieve us of late by speaking of your decease." The venerable old man resumed. "This day is named *Sabbath*‖ in the Holy Writings, which is, being interpreted, *Rest;* and truly it is Sabbath to me, the last day of my laborious life, for at midnight, when the Lord's Day shall be proceeding, I shall go the way of my fathers." Dermit on this wept bitterly, the Saint striving the while to comfort him.

Returning towards the monastery, Columba, wearied with the exertion, sat down half-way to rest himself. It was now that his old horse came up, and laid its head on his breast. After this, he ascended the little eminence overhanging the monastery, and blessed it, adding the remarkable prediction, "small and mean though this place be, it shall be held in great honor, not by the kings of the Scots and their people only, but by barbarous princes and nations. The Saints also of other Churches shall regard it with no common reverence." Coming down, he entered the hut which formed his study or oratory, and there employed himself in transcription of the Psalter. After writing those words of the 34th Psalm, "They who seek the Lord shall want no manner of thing that is good,"§ he stopped. "Here," said he, let the page and my work finish together. What follows, let Baithen write." The next verse is, "Come ye children and hearken unto me: I will teach you the fear of the Lord." Nor did it escape the brethren how aptly the venerable father had at once foreshadowed his own fruition of eternal blessedness, and put a motto and a directory into the mouth of his successor. For such Baithen became.

Vespers over, the Saint retired to rest, and delivered, through Dermit, his parting charge to the brotherhood, as if wishful to spare them a formal farewell. "My last words," said he, "to my children are, that they may be at peace, and have unfeigned charity among themselves. Follow herein the pattern of the Saints, and God, the Strength of the good, will be your Helper. I myself also, abiding with Him, shall intercede for you, and all good things shall be yours both in time and eternity." He ceased. The hour of midnight arrived. With the first stroke of the convent bell, summoning the brethren to prayer, Columba arose. Alone, before any of the others, he entered the Church. Dermit speedily followed, calling out, with anxious foreboding, "Where art thou, my father?" No answer came. Lights were speedily procured, and the other brethren hurried in. The Saint was lying prostrate before the altar. Dermit rushed to the spot, and raising his head tenderly, propped it on his own breast. The brethren were in an agony of sorrow. But Columba, opening his eyes, looked round from side to side on his weeping followers with ineffable serenity and sweetness. Dermit lifted the right arm of the dying Saint, that he might bless them once more before his departure. Speechless as he was, he understood the wish, and signified his compliance by a faint motion of the hand.—"This done, he breathed his last; and whilst the Church rang with the lamentations of his sorrowing disciples, a sweet smile settled on his aged cheek, and he seemed like one on whom the calm of a quiet sleep rather than the shadow of death had come down."¶

Thus died the Saint of Iona—his "natural strength" indeed "abated," but the "eye" of his spirit undimmed. The voiceless benediction is unique in moral sublimity. For one in whom the Spirit could so vanquish the flesh, the prophecy might seem to have been framed—

Thy thoughts and feelings shall not die,
Nor leave thee, when gray hairs are nigh,
A melancholy slave;
But an old age serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave.

Columba departed this life on the morning of Sunday, June 9, A.D. 597, in his 76th year. His remains, after three days had been suffered to elapse, were solemnly committed, with reverent rites, to the dust; there to rest till "in luminous and eternal brightness they should be raised again." As his corpse was being laid in the grave, a storm which had been raging since the Sunday suddenly lulled, and the ocean sank into a calm. The piety of the brethren saw in this the omen of a deeper and holier quietude. They erected over the sepulchre a simple cross, and placed beside it the Saint's pillow of stone. It was a touching monument of faith and hope. They knew he was "not dead, but sleeping."

* O'Donell, cited in *Iona*, p. 75.

† Roderick of Strathclyde's bed is described as a *feather* one. "In sua, super suam *plumatiunculam*, morietur domo."—*Adam.* lib. i. cap. 15.

‡ *Iona*, p. 78.

‖ It is singular to find, not only Dr. Smith, but a man so much his superior both in intellect and erudition as Dr. Alexander, persisting in the refusal to discriminate the *Dies Dominica* from the *Sabbatum*. Compare the text with the translation in the subjoined passages:—

"On the following *Sabbath*, as he was celebrating divine service," &c.	Dum Missarum solemnia, ex more, *Dominica* celebrarentur *die*, &c.
"*Another* week elapsed, and on the morning of the next *Sabbath*," &c. —*Iona*, pp. 92, 93.	*In fine ejusmodem hebdomadis, hoc est die Sabbati*, &c. In qua [die Sabbati —Columba loquitur] *Sabbatizo; et hac sequenti media nocte venerabili Dominica* patrum gradiar viam.—*Adam.* lib. iii. cap. 23.

§ From the appearance of *deficient* in Adamnan's text in lieu of *minuentur*, when he transcribes the words from the Psalter, Lanigan takes occasion to point out "that down to the times, not only of Columba but of Adamnan, the Irish continued to read the old Vulgate, as it existed before the introduction of those corrections borrowed from St Jerome." —Vol. ii. p. 247.

¶ *Iona*, p. 97.

From the True Catholic for September.

Unlearned Deacons.

Concluded.

The proposed canons, marked B, C, and D, are merely designed as appendages to the proposed canon, marked A. They merely accommodate other enactments of the Church to the provisions of that canon. It contains the whole of the proposed alterations in the line of the Church's policy. Nevertheless, it may be truly said, that the project, marked D, embodies the whole principle of the proposed scheme. This principle is, that the necessity for a learned ministry extends no lower than the priesthood, that a man may perform all the proper functions of a deacon, without learning, and therefore the examinations, which are designed to test his proficiency in learning, are made preliminaries to his ordination as priest, not to his ordination as deacon. It has been so long the usage, both in England and in this country, for priests and deacons to perform the same functions, that we have become accustomed to look upon them as holding the same office. A deacon was regarded, and in fact, still is regarded, as a young clergyman, who is prohibited from pronouncing the absolution and benediction, and from consecrating the elements at the celebration of the Holy Communion. In the state in which the Church was, until very lately, no great inconvenience was felt from these restrictions. There are even now not many congregations who would not as lief be dismissed with the repetition of 2 Cor. xiii. 14, as with the benediction, or who care whether the absolution be pronounced or not. Where the Holy Communion is celebrated only three or four times a year, it was possible for a deacon rector to procure its administration, twice or thrice, and the difference would not be considered very material. The bulk of the people found no practical difference between a deacon rector and a priest rector, except that the deacon was generally unmarried, and could therefore afford to work cheaper than the married priest. Why he was not at once ordained a priest, was a question which few asked; and to which none could have given a very satisfactory answer. Perhaps some had a confused recollection that St. Paul wrote to St. Timothy, "they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." The notion seems to have been, that the effect of this text was to render it necessary that every person should be ordained a deacon, and remain in that office for some little time, before he was ordained priest; as a sort of time of trial. If he managed so as to escape deposition for one year, he had used the office of a deacon well, and was entitled to his good degree of priest's orders.

It is the modern fashion to interpret "a good degree," to mean the priesthood; an interpretation that appears to us, to do some violence to the context, which seems rather to indicate, that the good degree means some spiritual blessing. This text is now commonly used, as an argument against ordaining any deacons, who shall not, as a matter of course, be advanced to the priesthood. Now whether the good degree, in the text which we have cited, mean the priesthood or not, one thing is certain, that it does not mean that every deacon shall be advanced to the priesthood, who does not so use the office of a deacon, as to incur degradation. For this was never the usage of the early Church. Hundreds of deacons have used the office of deacon unblamably, who never acquired the degree of priesthood. The modern idea is, that this text renders it necessary that every deacon should aspire to the priesthood, and succeed in his aspirations.

It might be well said in reply, that neither the existing canon, on the subject of unlearned deacons, nor those proposed canons which we are considering, throw any new obstacles in the way of any deacon who aspires to the priesthood. They only require of the unlearned deacons, for whose ordination they provide, that they shall, previous to their ordination as priests, produce the same evidence of fitness for the priest's office, which the existing canons require in all ordinary cases, and that evidence may be dispensed with on precisely the same grounds, which are now allowed, and on no others. There is then no class of deacons introduced, who are debarred from earning the good degree of the priesthood.

In truth, the real difficulty seems to be of a different character. Those who oppose the admission of unlearned deacons, are great sticklers for a learned clergy. They are as much opposed to the ordinations under dispensation, of the present canons, as to the class of unlearned deacons. Their real apprehension is, that the unlearned deacons will become unlearned priests. This apprehension perhaps owes its existence in some degree to the difficulty, which the gentlemen find in imagining a permanent deacon.—They have been so accustomed to see deacons ordained priests, as a matter of course, that they suppose it must be so in the nature of things. They therefore conclude, that no man ought to be ordained a deacon, who is not fit for a priest. This notion is not new, or modern, in the sense of those to whom their own early recollections are antiquity. For the earliest canons of the American Church, on the subject of examinations for Holy Orders, proceeded upon that supposition. The objection to an unlearned clergy manifests itself in another way. Many of the opponents of the unlearned deacons, fear that they may become unlearned priests through the canons which authorize dispensations from secular learning. The same class of men do so now; but the apprehension is, that there will be more, because the unlearned deacons will so conduct themselves as to induce bishops and standing committees to be more disposed to grant dispensations to them, than to untried men. But this is literally purchasing the good degree of the priesthood by using the office of a deacon well.

We are not prepared simply to adopt the proposition that all the clergy should be learned.—There are various degrees and kinds of learning. There is a professional learning, and a preparatory learning. The professional learning of a priest is commonly spoken of under the name of theology, but as it includes much more than theology proper, it may perhaps be better designated in a phrase authorized by one of the existing canons, as ecclesiastical knowledge. Of this most extensive branch of knowledge, there must in the nature of things be many degrees. To the highest, not more than one or two men in a generation attain. To reach that eminence without the aid of great secular learning is simply impossible. But that eminence is not necessary for a parish priest, nor, to say the truth, attainable by him, consistently with the conscientious performance of his other duties.

There are, in fact, degrees of ecclesiastical learning, far below that of which we have just spoken, to which a parish priest need not aspire. There is one amount of ecclesiastical learning necessary for an ecclesiastical professor, another for a bishop, a third for a parish priest. In each of these positions, too, there are various degrees of learning. Every professor or bishop is not expected to be the equal of the most learned professor or bishop. It is very desirable that he should, but there is a vast difference between the lowest degree of learning which may serve as an indispensable qualification for the office, and that higher grade which is desirable for the most efficient performance of the duties. The same difference exists in the class of parish priests with this additional circumstance, that there is an endless variety in the character of the positions filled by parish priests. In none of them is learning the most important qualification; in many it is comparatively of small importance; yet in all it is in some degree requisite.

The Church is perfectly aware of this, and she always requires ecclesiastical learning to the extent which she, through her officers, regards as the minimum requisite for usefulness. The extent is not very accurately defined; because not susceptible of a very accurate definition.—The standard may vary a little in different dioceses, according to the ideas of the bishops and presbyters of each; but a standard there certainly is. We are speaking, let it be remembered, of those branches of learning which are strictly ecclesiastical, of those which constitute what may be called, in some sense, the professional learning of the clergy, more accurately speaking, that learning which bears the same relation to fitness for the exercise of their sacred office, which that, which is professional learning, bears to the fitness of professional men to exercise their several professions. Of this learning, the Church sets up a minimum standard, which she now requires of all who enter into holy orders. In this matter she admits of no dispensation. The only change, that is proposed, is, that the examination shall be postponed till the deacon become a candidate for priest's orders, instead of being imposed upon the candidate for deacon's orders.

But, say the objectors, it is necessary that the candidate should be prepared with this amount of ecclesiastical learning, before he is ordained deacon, because after he has been ordained, he will have no time to improve his theological knowledge. Very well. If that be true, he will never come up to the standard, and will never be ordained priest. But are these gentlemen prepared to say, that they have not improved in theological knowledge since they were ordained deacons, and even since they were ordained priests? We are sure some of them will not make the admission. Then if they, amidst the cares and duties of their parishes, have found time to improve themselves in ecclesiastical learning, why may not the unlearned deacons do the same thing? But the unlearned deacons have not the advantages of a knowledge of the Greek and Latin languages. How much use of those languages did these gentlemen make, in improving themselves since their ordination? How many Greek and Latin books have they in their libraries? What are those which they have? A few school classics long unused, and which certainly contain no ecclesiastical learning, and a Greek New Testament, very little read since the owner left the Seminary. The plain truth is, that the minimum standard of ecclesiastical learning may be attained and exceeded, by men who know only the English language. These is no Latin or Greek book, except the Greek Testament, used in the course of the Seminary; nor does one clergyman in a dozen ever read any Latin or Greek book on theology. It is true that they find a knowledge of those languages, useful in translating quotations, and in occasional references; the want of them presents a difficulty, but it is a difficulty which may be overcome. We have the honor of being acquainted with clergymen, ordained under dispensations, who do not know the languages, but whose ecclesiastical learning would compare favorably with that of a majority of the parish priests of our acquaintance, who were ordained with full qualifications.

We do not contend that such men can attain the highest, or even a very high, amount of ecclesiastical learning; but they can attain enough to make them very useful parish priests. If they do not, they will remain deacons. The next question is, what harm will they do as deacons?

Any one who will read the statement of the functions of a deacon, in the Ordinal, will observe that his duties are altogether of a subordinate character. It is supposed throughout, that he is acting under the direction of a superior, who is a priest. Nor are the offices, in which he is, under such direction, to be employed, of such a nature as to require much learning, either secular or ecclesiastical. The only exception is, that of preaching. This he is not to do, unless licensed by the bishop; a distinction, plainly founded on the idea, that some deacons are not qualified to preach; while the fact, that they are deacons, shows that the want of that qualification is not, in the estimation of the Church, any sufficient bar to their usefulness in the proper office of a deacon.

The true object of all the legislation, which has taken place, or is desired, in the American Church, as well as of the simultaneous movement in England, is to restore the office of deacon to its ancient condition, as an auxiliary to the parish priest. The actual condition of a deacon is that of a young preacher. This has arisen very much from the great importance attached, since the Reformation, to preaching. The Puritans scarcely regarded a clergyman who did not preach, as a clergyman at all. Hence arose the practice of not ordaining any one, even to deacon's orders, who was not learned.

In England, however, the idea of learning was chiefly confined to secular learning; which would enable a man so to arrange his ideas as to present them to his hearers, in an orderly form. As to the ideas themselves, the ecclesiastical learning, but little regard was, until very lately, paid to it. In theology, the English clergy are, as a body, anything but learned men. In fact the standard of learning in a body of clergy, the minimum of learning without which a man cannot be ordained, has nothing to do with the maximum of learning, which those whom God has designed to serve His purposes by their learning, will attain. Passing by living instances, does any one believe that the late Dr. Jarvis would have been less learned had there been a lower standard of learning for the clergy than there was, or that he would have been more learned, had more learning been required of him at his ordination?

The proposed canons dispense with all learning beyond an acquaintance with the Bible and Prayer-Book in the case of all deacons; it is supposed that it is intended that the ecclesiastical learning, necessary for a priest, shall be acquired during the diaconate—the period of continuance in that office being unlimited. It also assumes that it is intended that the required secular learning shall be acquired during the same period, or that it may, under proper circumstances, as at present, be dispensed with. This is the first view of the subject, and upon this view those who dislike the unlearned deacons, are induced to assert that the necessary learning cannot be acquired. This they regard as especially true of the proper secular learning. It is we confess very improbable that a deacon, who exercises the duties of his office, will have time to master even the amount of secular learning which is required as a preliminary to priest's orders. We think it very unlikely that there will be any deacons, who have not the required amount of secular learning, at the time of their admission to the diaconate, who will ever be ordained priests with full qualifications. We believe that more deacons of this class will be found worthy of being ordained by dispensations, than there are now found suitable persons for such ordination, because they will have more opportunities of displaying the required qualifications than any persons now have. But as to the learned clergy, those, that is, who are ordained on evidence of their secular learning coming up to the minimum standard required by canon, they will not be supplied from the class of persons who may be called unlearned deacons. But there is no reason to believe that there will in consequence of the ordination of the unlearned class of deacons, be any fewer learned deacons. Just as many young men possessed of the necessary learning, will enter the diaconate with a view of passing through it to the priesthood as now: and although they are not required to prove their possession of such learning previous to their ordination as deacons, it will exist and be ready for production when they apply for priest's orders. No impediment will be thrown in their way, and they may even preach during their diaconate. The unlearned deacons will, meanwhile, be an addition to the ministry, and although they do not preach, will in other ways economise the strength of the clergy, overtasked in their conflict with the world and sin.

From the Adelaide Times, of April 17.

Bishop Short's Easter Address.

The following address from Bishop Short was read to the various congregations of the Episcopal body in Adelaide, and in other parts of the province, we presume, on Sunday last:—

"Dear Brethren—The Apostle Paul, writing to the Corinthian Church, says, 'Blessed be the God and Father of our Lord Jesus Christ, the father of mercies and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort others with the comfort, wherewith we ourselves are comforted of God.' The like reason have we also to bless God, even as the Apostle: for if our trials have abounded, so also have we been comforted of God under them, by several circumstances of encouragement, as well as by experience of the faith in his promises and providence, which faileth not. When, for example, it seemed good to the 'Powers that be,' that all assistance from the State to the preaching of the Gospel should cease; and we were exhorted to trust in the Divine institution of the Church for the maintenance of its own ministry, the ready zeal with which you responded to the call inspired a confident hope that in nothing we should come behind those who, for conscience sake, had trusted for their support to the liberality of their followers. We were further comforted by the assembling of the Church, for taking counsel together, after the primitive example. You conferred with your bishop and clergy upon the measures best calculated to promote fellowship among its numerous but dispersed members; and gathering means for the extension and support of the ministry. Looking back upon those meetings, I cannot but take comfort in the wise, sober, and godly feeling which appeared to prevail in them, as well as of Divine worship, in all such places as the services of our Church might be required. In the midst, however, of our consultations, it pleased God to try our faith and patience very severely, by the sudden removal of a large portion of our population. If we had trusted in the arm of flesh, we should have been not only cast down, but in despair. Our God, however, is still a God of comfort in all our tribulation. He has bidden us cast all our care upon him, for he hath said, 'I will never leave thee nor forsake thee.' We trust therefore in the living God. Already the cloud which hung over our temporal prospects has begun to break. Numerous are the instances in which they whom God has prospered in digging gold out of the dust of the earth have been forward to obey the Apostle's precept, 'owe no man anything,' and 'render unto all their dues.' And this assures us that if we faithfully sow unto God's people spiritual things, we shall in due time reap of their carnal things. The ordinance of the Lord cannot fail. 'They who preach the Gospel shall live of the Gospel.' But trust in God's providence must not supersede our use of means It depends, therefore, upon you, brethren, to confirm this our assured reliance upon the word and will of God. After due and solemn consideration, your representatives, in conference assembled, have proposed the establishment of a General Pastoral Aid Fund, by the payment of one shilling each calendar month by all the members of our Church. From this general fund the thinly-peopled and poorer districts are to receive aid in their endeavor to support their own clergymen, instead of each congregation limiting its sympathies and affection to itself, who should then feel (as is our bounden duty) members one of another in the one body of Christ. The strong and wealthy would bear the infirmities of the weak and needy. Christian charity, 'the very bond of peace and of all virtues,' would flourish amongst us; and the churches being at peace within themselves and with each other, and walking in the fear of the Lord, would be multiplied. Shall these hopes, beloved brethren, be disappointed? Shall our love grow cold because many have departed for a season from amongst us? Shall the fruit of all our anxious deliberations and our prayers be frustrated, and, after we have willed, when the time to do has arrived, shall we be weighed in the balances and found wanting? Better would it have been for us never to have devised liberal things, never to have purposed 'to honor God with the first fruits of our increase,' than after having been thus minded, to use lightness. Better far not to vow, than, 'having vowed, not to pay.' If there be in you, then, as I believe there is, 'any comfort of love, any bowels and mercies,' fulfil, I beseech you, that which your representatives have proposed; and set on foot a collection for 'the elders and deacons that are among you.' Let 'them that serve well, and labor in the word and ministry, be counted worthy of double honor.' What man is there among you, in this favored land, who cannot contribute one shilling each month to the general support of the ministers of religion? It is not the tenth, but scarcely an eightieth part of a laboring man's ordinary earnings. Let that collection be begun zealously, 'as unto God and not unto man.' Let not covetousness prove the curse of our Church, nor our riches be cankered by the idolatry of wealth! Be not ye partakers with other men's sins. As in the Church of Corinth, why not lay up in store for charitable uses on the first day of the week, 'the Lord's day,' according as God has prospered every man.' This is the primitive Christian way. It would be an offering to God, not a gathering by man; and thus every man, who loved the Lord, would be diligent gladly to give of the little which he possessed. No man, no congregation of men, can really be Christ's in whom the love of God is not shed abroad in the heart; and he who loves Him that begat, will love also them that are begotten of him. Brethren, let me have this comfort of you: that as to will was present with you, so now to do may, through God's grace, be present also. I beseech you to know them that are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. Let your care of them flourish again, and while they watch for your souls as they that must give account, and give themselves wholly to these things, do you provide for their temporal wants, that they may labor much in the Lord, and not be drawn aside by cares or anxieties to worldly business.—'Who feedeth the flock and eateth not of the milk of the flock:' even so the Christian pastor is to be sustained by free offering of the Lord's people, even as the Lord Jesus Christ himself, and his Apostles, were ministered unto of the substance of them that believed on Him unto eternal life. Them that thus honor God, He will honor, and look whatsoever they do it shall prosper. Brethren if ye know these things, happy are ye if ye do them; for Godliness hath the promise of the life that now is, as well as of that which is to come. Fare ye well in the Lord.—From your faithful friend and Chief Pastor, AUGUSTUS ADELAIDE."

Communications.

For the Churchman.

HOW I BECAME A UNITARIAN: Explained in a series of letters to a friend, by a Clergyman of the Protestant Episcopal Church. Boston: Crosby, Nichols & Co. New York: Chas. S. Francis.

Here is a little volume in small duodecimo, of about 200 pages, nicely got up, it is fair to presume with a view to controversial effect.—The author does not give his name, which is rather surprising, if the work is what it purports to be. We have heard of but one individual who has been publicly announced as falling into such an unhappy apostasy as the title describes, and that was the Rev. W. G. Hyer, rector of Zion Church, Greenburgh, Westchester Co. We are left to the conclusion, that this work is his production, unless there be some other similarly situated, whose fall has not been announced. The book has no such controversial form or value, as to require a regular review. It is not probable that the interests of Truth would suffer much if no notice were taken of it, and yet it seems proper that a production so unusual (if it is what it purports to be) should at least receive a slight recognition.

The predominant feeling in reading it has been that of pity—pity for the contracted, self-centred and self-sufficient intellectual conceit of the author, and for the sad consequences of spiritual ruin into which it has led him. Of his antecedents, I know nothing farther than they are revealed in his first letter. It was hardly necessary for him to tell the world how he *became* a Unitarian, for manifestly he was never in spirit anything else. It is certain from his own disclosures, that he never had the first glimmering of Faith, and the wonder is, how he could go through a course of candidateship for the ministry and not himself discern the utter want of conformity of mind to the Faith of the Church, and how his inherent rationalism did not so leak out as to raise the doubts of the Presbyters who examined, and the Bishop who ordained him. He says, p. 8, "From my earliest years, my attention has been drawn towards the subject of religion, as an object of speculative inquiry." P. 9 and 10: "Having this early bias towards the discussion of religious ideas, you may be sure that I could not remain an indifferent spectator of those excitements and disputes that occasionally arrested my attention. Nor did I. I was often carried away by them. But seldom for a long time.—That which was merely emotional, generally gave way to that which was intellectual. If I became an enthusiast, it was only that when the ardor of passion had cooled, I might become a thinker; so that I soon began to distinguish between feeling and thinking, and to refuse my faith to every emotion that could not bear the scrutiny of reason." Again p. 11. "To say that reason errs, is but saying that we are all imperfect. But it is the best guide we possess; and our great care should be to keep it free from the bias of party and sectarian feeling, to seek by diligent enquiry to enlighten it, and to see that its decisions are grounded in righteousness and truth." The poor man seems never to have had it suggested to him, that there is a faculty in man higher than reason, and that there are truths, the truths of the Highest, that lie wholly above the range of reason, and to reject which, for the sake of confining one-self to the deductions of reason, is about as wise and philosophical, as it would be to reject the deductions of reason for the sake of confining oneself to the observations of the senses. There is also

evidence in the above, that he was at times subject to some of the effervescences of the past few years. Probably he was converted in a *revival*, and from seeing the unreality of such excitements, came to be cautious about admitting anything. Another phase of his history is thus described, p. 11: "It was my fortune, before I became mature in mind, and well grounded in the knowledge of facts, to become skeptical. And it was in this condition of mental independence and hardihood, that I found plenty of 'friends' to assist me with their advice, and to confirm in me those dark doubts, which end in plunging the soul into the trackless mazes of unprofitable speculation." But he was not quite satisfied without seeming, at least, to have some religion, and so he applied himself to studying the evidences of christianity. "I became," he says, "at length satisfied of the genuineness and authenticity of the books composing the New Testament Canon. Upon those grounds, I again accepted christianity."

After thus graciously "accepting" christianity, he turned his attention to the ministry. He says that he would not affirm that he was led to it by any supernatural intimations, although if he was ordained Deacon, and Priest, he must have affirmed twice that he was. He seems to have begun very soon to feel uneasy. The idea of submitting to *authority*, was one which could not become practical in his mind. He began to find difficulties in the doctrines of the Trinity—Vicarious Atonement—Eternal Punishments &c. He could not "submit his judgment to the authority of the Church." "I would willingly have done it," he says "for the sake of peace, had it been possible. With me it was impossible. It seemed to me that I was bound to respect the deductions of reason." Some might say it was well enough to set aside the authority of the Church, and refer to the authority of the Bible. This is at least, faith in something—this is the recognition of some authority. But our inquirer would not allow even this. The Bible itself must be subjected to the approval of reason, and just so much of it "accepted," as accords therewith. It was in such a spirit, and with such aims, that he turned to the scriptures, and fixes his conclusions as to the several dogmas and truths of christianity. As to the results, it is enough to say, that they are what might be expected.

The work is chiefly taken up with his *reasonings* upon the several articles of the Catholic faith. I don't know that they are any different from those of the Unitarians generally, except perhaps in the extreme absurdity and want of critical acumen of some of his expositions. The audacity of his treatment of the Gospels and Epistles is remarkable. He charges the sacred writers with ignorance, superstition, bigotry and mistake. He assumes that in the prophecies concerning the coming of Christ, St. Paul and the rest were mistaken—that St. John was very much given to exaggeration, and was very much of a mystic, and hence has misreported the sayings of Christ—so that they must be read with rational allowance. All this indeed is nothing new; but it is melancholy to see one who has ever served in the Priesthood, abandoning himself to such a depth of unbelief.

I do not purpose any examination of his objections to the Catholic Faith. Nothing can be more unprofitable than a discussion of texts of Scripture with a Unitarian. Churchmen assume the revelation of the Scriptures to be supernatural, and to require supernatural light for understanding it. He looks upon it as lying wholly within the region of the natural. There is of course no common ground—nothing which may be assumed as a postulate from which to start. The Holy Scriptures can be of no possible use to him, unless by the supernatual "demonstration of the Spirit," they generate a supernatural faith in his soul. This seems as I have said, to have been a deficiency in the author's mind from the beginning.

His comments upon the position and claims of the Protestant Episcopal Church, manifest the same bitterness which is apparent in all cases when the judgment is that of the fleshly mind. He will have it that logical consistency would take us to Rome. He repeats all the stale inuendoes about Henry VIII, and Elizabeth, and the Royal Supremacy, &c., &c. The identity of spirit in all these different classes of our enemies and slanderers, is remarkable.

This is a species of apostacy that, thank God, we are not often called to mourn over. That it is hopeless, so far as a return to a pure faith is concerned, is manifest. Possibly, if hereafter he should find that all-authoritative reason dictates the submission of his understanding to the infallibility of Rome, he may again "accept" the Trinity and other doctrines which his *reason* now sets at naught. The Beast and the false Prophet, the infidel antichrist and the apostate Pope, will be one in their punishment, and it need never surprise us to see them leagued together, in opposition to a spiritual faith. CREDO.

For the Churchman.

Review of Lord Mahon's History of England, by E. H———n.

Concluded.

The rise of Methodism in England occurred during the period of time embraced in this history of the reigns of the Georges. The following extracts give us the author's views as to this new sect in the religious world and its enthusiastic and successful Founder.

"This remarkable man, says the author, speaking of John Wesley, was born in 1703 at Epworth, in Lincolnshire. His father was rector of that parish—a divine of great piety and learning, but of passionate and violent temper. On one occasion, finding that Mrs. Wesley was not so firmly persuaded as himself of the right of King William, and thinking no doubt that a just view of the royal succession was indispensable to the duties of a wife, he made a vow that he would never cohabit with her till she changed her opinion, and immediately left the house, nor did she ever hear from him again before the death of the King, which fortunately happened a twelvemonth afterward. John was their first child after this re-union. From an early age John Wesley plunged into religious studies with an unwearied diligence, with a piercing intellect, and with an ardent but somewhat ascetic piety. He was educated at Oxford, ordained by Bishop Potter, and afterwards appointed curate to his father. During this time Charles Wesley had also gone to Oxford, and likewise adopted an enthusiastic and austere view of religious duty, which while it alienated the greater number closely attached to him a few kindred spirits. Among these was Hervey, afterwards author of the well-known Meditations, and Whitfield, at first a waiter in a country inn. These zealous young men used to meet together for spiritual improvement, but shunned all other intercourse, and they received various nicknames in derision, such as Sacramentarians from their taking the Eucharist weekly; Bible-moths from their constant reading of the Scriptures, and finally from their living by rule and method Methodists, a byeword which they themselves afterwards adopted ....".

The first instance of field preaching was by Whitfield to the colliers at Kingswood near Bristol. These poor men had been left without any place or means of religious worship, so that to address them from the summit of a green knoll instead of a pulpit was scarcely a matter of choice. Well might the preacher's heart exult, when he found in a few weeks 20,000 people gathered round him from their coal pits and saw as he says the white gutters made by the tears which plentifully fell down their black cheeks. Negligent indeed must have been the reapers, where there was left so much to glean. The practice thus begun from the want of a church, was soon continued from a different necessity—when the extravagances of the new preachers caused most of the regular pulpits to be closed against them. "I could scarce," says Wesley, "reconcile myself at first to this strange way." He still earnestly wished to adhere to the Church; in fact both he and his brother Charles had at this time so much horror of schism as to form a project (most properly checked by the Bishops) for the rebaptizing of Dissenters. But the fever of fanaticism was now upon him, and transported him to many things of which his calmer reason disapproved. Thus for example, on one of his journeys, dining at Birmingham, he omitted as was his wont to instruct the servants who had attended him, and a violent hail-storm having ensued when he left the town he believed it a divine reproof of his neglect. Any thing seemed to him more probable than that the elements should roll on in their appointed course for the regulation of the seasons and the sustenance of millions. Any thing seemed more probable than that there should not be a miracle. At this period also, Wesley lent his ear to certain convulsions and ravings that began to seize some of his hearers, especially the female portion of them. They used to fall prostrate to the ground, to gnash their teeth, to rave and struggle, and in some cases to declare themselves possessed by evil spirits, and Wesley believed it. Many instances of this kind are recorded in his journal. On another occasion, whilst he was preaching great laughter prevailed amongst the congregation. This he thought clearly supernatural. "Most of our brethren and sisters were convinced that those who were under this strange temptation could not help it. Only Edith B. and Anne H. were of another mind, being still sure any one might help laughing if she would. This they declared to many on Thursday, but on Friday God suffered Satan to teach them better. Both of them were suddenly seized in the same manner as the rest, and laughed whether they would or not almost without ceasing. Thus they continued for two days a spectacle to all, and were then upon prayer made for them delivered in a moment." *Vide* Wesley's Works. Charles Wesley however was less credulous, and sometimes detected an imposition where his brother could only see a miracle. Once when he was preaching at Kingswood, he saw a woman distorting herself and calling out as if in agony. He quietly told her that he did not think the better of her for it, and she immediately became quite calm. Another woman at Bristol, when he questioned her in private respecting her frequent fits, at length owned that they were for the purpose of making Mr. Wesley take notice of her. In many other cases the convulsions were no doubt real and unfeigned: the effect of austere fasting, or of ignorant fanaticism; of an empty stomach, or an empty brain."

The author gives us a brief account of the breach between Wesley and the Moravians, and then a striking relation of the great schism in the Methodist body, occasioned by the differences of opinion which existed between Whitfield and Wesley as to the tenets of Calvin and Arminius. This whole 19th chapter of vol. 1 is taken up with this remarkable rise and success of the Methodist sect. The author acknowledges and laments the coldness of the Church at that time, and gives Methodism the credit of being one of the means which caused the awakening to its duties as a portion of God's Spiritual Israel, which soon after took place. He thus gives the Methodists full credit for what an intelligent churchman could see in them to praise:

"The superstitions and excesses of the first Methodists cannot be concealed with due regard to truth. But it is no less due to truth to acknowledge their high and eminent qualities. If to sacrifice every advantage and to suffer every hardship; if to labor for the good, real or supposed, of their fellow-creatures, with all their heart, with all their soul, and with all their strength; if the most fervent devotion, if the most unconquerable energy, be deserving of respect, let us not speak slightingly of those spiritual leaders who, mighty even in their errors, and honest even in their contradictions, have stamped their characters on their own and on the present times."

The following extract will show the author's views of the present state of our mother Church, and while it meets the ready assent of every well-informed member of the Church, it will raise, we trust, his heartfelt thanks to God, who poured out upon His Church its present spirit of christian zeal and activity:

"In the reign of George the 1st the reflecting few could perceive that the Church of England, though pure as ever in doctrine, was impaired in energy, and must have either help or opposition to stir it. That impulse was in a great measure given by the Methodists. The clergy caught their spirit, but refined it from their alloy of enthusiasm. The discipline of the Church was gradually revived, and its deficiencies supplied. Every year the Establishment rose higher and higher in efficiency and usefulness, and it has checked and arrested the progress of the Methodists, not so much by their faults as by its merits. At no period had it lost its hold upon the great body of the people; but it now struck still deeper roots into their hearts—roots of which the unconquerable strength will be found, if ever an attempt be made to pluck it out. Looking to all its branches, to the noble army of missionaries toiling on a foreign shore for its extension, to the controversialists arrayed at home for its defense, to what is perhaps of all things the most difficult, great accomplishments contentedly confined to an humble sphere and satisfied with obscure parochial duties, how much at the present time shall we find scope to praise and admire! We may question now whether, in virtue, in piety, in usefulness, any Church of modern times could equal ours." p. 461, 1st vol.

Professor Reed adds in a note the following extract from a charge by Archdeacon Manning:

"Speaking of the period between 1830 and 1845, Archdeacon Manning says: 'What have been the fruits of these fifteen years of adverse events? A thousand churches; a work of almost universal restoration, never to be estimated; an increase of clergy, probably far exceeding the increase of churches; a number of congregations newly formed exceeding the numbers of individual minds which have been drawn from us; more than half a million of money in the last five years offered to the work of national education; a whole system of institutions for training schoolmasters; the reorganization of almost every diocese on the principles of its spiritual unity and government; the founding of ten colonial churches, pregnant with works of Faith and of the Spirit; colleges and cathedrals rising in the far east and west; a twofold and growing number of missionaries and catechists among the heathen; and now, to give an unity and head to our work of missions, a college for missionary Pastors, founded by the side of the metropolitical church of Canterbury, a main source of restored christianity to ourselves, by acts of private munificence, on a scale worthy of a work so noble." Add to this that there are twenty-one Colonial Bishops, sixteen of whom have been appointed within the last thirteen years, and every member of the Church must rejoice that amidst much to humble the members of this portion of His Church before their God for their corporate and individual sins, and the unpleasant and lamentable defections of a few erratic minds, all have reason to bless God that he has not altogether withdrawn the light and strength of His Holy Spirit of Grace from the Church of England, but that its members are permitted to bear an humble part in the great work of conquering a world of sin to the dominion of His Son. In this waking up of the maternal branch of the Church in England, the Protestant Episcopal Church in America has largely participated. Indeed such is the constant intercourse now between Great Britain and America, that all the influences which affect either literature or religion in the one are at once felt by the other.

So much interesting matter is presented in these volumes, connected with the religious history of the times of which they treat, that we have occupied most of the remarks which we have ventured to make, with these topics. We would add but a few words as to the political history of this period, and the manner in which this portion of the work has been executed. The political history of England, during the whole period from the accession of George the 1st to the Peace of Paris, just after the accession of George the 3d, is very much affected by the influence of a party who, sometimes from selfish, and sometimes from conscientious motives, attempted to restore the ancient dynasty of the Stuarts. The brave and chivalrous but misjudged and rash adventures of Prince Charles Stuart, in attempting to regain the throne of his fathers, are graphically described by the historian, and his wonderful escape through the aid of a benevolent and generous-hearted lady from the hand of his enemies, whilst hunted as a partridge upon the mountains, have all the interest of fiction, with all the superadded force of truth. The wonderful success of Clive in India, which gave to Great Britain a new empire in the East, is described by the historian with a force and purity of style, which make him a model in these qualities as a writer to future historians. The conquest of Quebec by the brave and skilful arrangements of Wolf, and his early and glorious death, are among the events which come within the scope of this period of history, and which, though often told by former writers, derive new interest from the manner in which they are narrated by the author. The true history of England, in all its phases, religious and political, is not to be found in any one work, and we know no man whose moral and literary qualifications are so well fitted for the task as Lord Mahon's, and could he be induced to undertake it, he would confer a lasting benefit upon the Church and the world. It would not be just to pass by the very able manner in which Professor Reed has performed his subordinate task as editor of this excellent work. Many of his notes are valuable, and throw new light and interest on the portions of history to which they are appended. Yet they are not so numerous as to draw away the attention from the stream of continuous history which is found in the main body of the work. Should Lord Mahon be the author who is to gather from the vast mass of ancient records and Parliamentary archives and foreign and domestic correspondence and Periodical essays, and the numerous other sources where it now lies, and from which is to be drawn the true history of the English people, Professor Reed is the man to present it to the American people, with superadded illustrations; and to give justice to the publishers, we would say that the Appletons are the men to print the American edition.

For the Churchman.

Our Bishop.

MR. EDITOR:

On my return home after a summer's absence, I find on looking over the *Churchman* for the past few weeks, the revival of the discussion of questions connected with the case of our Diocese and its Bishop. "A Catholic," from Toronto, "Ignotus," "Justitia," with your own occasional remarks bearing upon the injustice of *suspension indefinite*, have given much satisfaction to many, and may I not say the majority of all true-hearted churchmen, who love the Church and *its* principles, more than they love men and *their* principles. It is especially gratifying, that as far as the communications in your columns are concerned, it has been done in such an excellent christian spirit. This shows a serious and thorough conviction of right and true faith in God, to speed the cause of principle and truth, though the worldly and ungodly impulses of passion be not used in its behalf. It has nothing to fear from the enlistment of those in opposition.

I take the liberty of addressing you now for the purpose of bringing before your intelligent and serious-minded readers a view of the case, on which your late correspondents have not touched, and I beg to introduce it by the following extracts from letters of the Honorable John C. Spencer, published in the *Churchman* of Nov. 30, and Dec. 7, 1850. The one on Nov. 30 appears to be an extract from one to the Bishop under date Jan. 13, 1845. "I am clearly and decidedly of opinion that the 5th subdivision of the canon of 1844, relating to the trial of a Bishop, when it directs that the court shall at the same term pass sentence and award the penalty of admonition, suspension or deposition, *en vi termini*, directs that the suspension shall not be, or amount to deposition, but that it shall be a sentence having reference to time, that the Episcopal functions shall be intermitted for a portion of time, to be fixed in the sentence either absolutely or contingently, after some event. Such is the plain ordinary meaning of the word "suspend" in literature, in science, in theology, and it is the one given by all the Lexicographers, that is, not permanent, but temporary. It cannot be temporary unless the court fix the period when it is to cease. That the word "suspension" was used in this sense in the cause, is evident from its juxta-position. By the omission of the court to fix a termination either absolute or conditional, they have in effect pronounced sentence of deposition. But this they were not at *liberty to do*, except in the mode prescribed by the canon, viz.: "a sentence of deposition in terms."

"The court, in order to fulfil its duty to pass sentence of suspension, should have fixed the period when that suspension was to cease.

"In my opinion the court has not pronounced any sentence in your course; for an unauthorized punishment is in itself merely void and a nullity."

"I would maintain that there has been no valid effectual sentence of the court, and that *therefore your Episcopal functions are not suspended*:" the italics are mine.

This is high authority and good law, and a conclusion moreover, that many learned and good men who have since examined the case, have arrived at.

I do not find that Mr. Spencer intends to retract the opinion here expressed in his published letter in the *Churchman* of Dec. 7, 1850, wherein he seemingly complains of the publication of his letter to the Bishop from which the above extract has been taken. In this last mentioned communication to the *Churchman* of Dec. 7, 1850, in reply to Dikaios, he uses this strong language: "From the opinion stated in the opinion—that the court of Bishops had no authority to pronounce the sentence of indefinite suspension, and consequently acted in that respect without jurisdiction, the deduction that the remedy was only to be found in a court of law, was so plain and irresistible that I doubtless supposed every other person would perceive it."

The same ground was taken by Bishop Onderdonk in his memorial to the General Convention of 1847, page 32, which I use, not because it proceeds from the Bishop, but because it serves my present purpose and so entirely coincides with my own views. In this document he thus expresses himself:—"Without adverting to other existing grounds for relief, but specifying one which concerns the future as well as the past, and the Church and every Bishop and minister of the Church as much as it does himself, and which has equal substance and validity in every supposable state of facts, your memorialist objects to the said sentence, which is suspension, without any period or condition of limitation, as follows:

"Our canons clearly distinguish between suspension and deposition. The former, therefore, cannot be justly so regarded or inflicted as to be rendered practically the same with the latter, in points in which, according to the established meaning of words, there is between them an essential difference. Functions, powers or rights, personal or official, cannot be *destroyed* by the same law which only suspends them. When the 39th canon of the General Convention of 1832 declares 'No degraded minister (or which the canon makes the same thing, no deposed minister) shall be restored to the ministry,' it inflicts an awful extremity of punishment and suffering on a particularly defined class of persons, which no man or body of men has, without express permission of law, a right to inflict on any other class of persons. Suspension cannot deprive a minister of a claim to restoration, except upon the principle which would subject the kind and degree of judicial punishment without restraint of law, to the will and discretion of a court. Hence your memorialist argues, that if there is no power appointed by law to terminate a sentence of suspension,* and if there is no general law regulating the term of suspension, and if such sentence passed by any court, does not contain within itself provisions for its termination, either at a prescribed time or on prescribed conditions, it is passed contrary to law and equity, or at least *in independence* of law, either of which must be considered as rendering null and void, while its tendency cannot but be to tyranny and oppression."

The ground then taken by Bishop Onderdonk, has also had the sanction and consent of the Hon. Horace Binney of Philadelphia. I have seen a recent letter from that gentleman, from which I am allowed to make the following extract:

"I concurred in the principle stated in the Bishops memorial to the General Convention in 1847, namely, that a sentence or judgment by a court of Bishops in our Church, which in terms *suspends* a Bishop from all Episcopal and ministerial functions, without more, that is to say, without any limitation of time or condition upon which the suspension is to cease, is uncanonical and invalid. I then was and still am of opinion, that under the canons of our Church, such a sentence is not legally a sentence of suspension, nor a sentence of deposition, nor any legal sentence whatever; and that it is against the meaning and scope of our own canons; it is contrary to the spirit of our jurisprudence, civil as well as ecclesiastical, and contrary, as I believe, to the decisions and expositions of the canon law in England.

"I first investigated this question in reference to the sentence of *suspension*, so called, pronounced by the House of Bishops against the Right Reverend Henry U. Onderdonk, Bishop of the Diocese of Pennsylvania in the year 1844; and I came to the conclusion I have stated, after all the research in my power, and upon careful deliberation; and nothing that I have since read or heard has shaken that opinion. I was then and still am of the opinion, that the sentence of the House of Bishops in his case, is invalid on its face; and I was and am of the same opinion in regard to the sentence of the court of Bishops on your Diocesan."

Thus considered the matter presents itself as one of *principle*, the principle is one on which the opinions of such men as John C. Spencer and Horace Binney cannot be lightly regarded by the intelligent portion of the community. No honest and good man who admits the principle can feel satisfied while what it pronounced wrong is suffered to remain. In this, he knows of no rightful intrusion of questions of expediency. It is not merely a New York concern, or a Bishop Onderdonk concern—it is the concern of all in every section of the Church, and in the whole community, who value the supremacy of law and justice. The Diocese and Diocesan of New York need not be thought of in the matter.

While I am writing, the *Churchman* of Sept. 4th reaches me. It contains another article of "Ignotus." It is pleasant to meet with so christianly a writer, even if one differs from him; he takes in this piece a ground which I cannot share with him. He acknowledges indeed that "a fearful wrong is committed by maintaining in full force a sentence, the principle of which has been so decisively condemned by our General Convention," but adds, "so long as the decision of this point rests with the House of Bishops, we must for aught I see leave the matter in silence, where they have placed it."

Here I must respectfully differ from Ignotus. The ground he takes, impugnes, in my humble judgment, principles which, as Americans and Protestants, behooves us jealously to maintain. It supposes that what the Bishops *do*, and they only can *undo*, *must be submitted to in silence*. The questions,—Is it right or wrong? Does it, or does it not involve principles at variance with law and justice? Is it or is it not consistent with the rights of the clergy and laity? or with the letter and spirit of our ecclesiastical legislation? Ought it, or ought it not to be modified or reversed? These questions, according to what I conceive to be Ignotus's ground, must never be moved. And yet it appears to me, that Ignotus himself has surrendered the principle. The Bishops, clergy and laity in General Convention, have passed a canon which he considers wrong, and he argues well against it. Why not argue against what the Bishops do by themselves?

Suppose one half of the majority of the House of Bishops to have *Socinian tendencies*, and the other half *Congregational tendencies*—should form a holy combination or determination to present a true Bishop for trial every three years and suspend him upon frivolous grounds, until there were none of the true Catholic faith remaining, is this to be submitted to in silence?

Ignotus says, with solemn emphasis, that the Bishops have "committed a fearful wrong by maintaining in full force a sentence, the principles of which have been so seriously condemned by our General Conventions." What more has "Justitia" said? He says, moreover, "that if it rested *with the Convention of this Diocese* to limit, modify or repeal that sentence, he would do what he could to aid in setting forth the truth on this subject." Are the Bishops less capable of being influenced by "the truth" than the Convention of this Diocese?

"The truth" on any "subject," is to be set forth, maintained, defended, no matter who may disregard, question, contradict or thwart it. We attach not infallibility to our Bishops, individually or collectively. Because one has not in himself the power to redress, it by no means follows that he ought not therefore to protest and argue against what is wrong. Neither in Church nor State are the depositories of legislative, judicial or executive, powers placed above the judgment and scrutiny of even the humblest of those who, however deeply affected by their acts, may not have legal power to control or alter them. I think not so badly of our Bishops as to suppose them indifferent to principles, views, feelings, or wishes which may be educed by discussions properly conducted, respecting even their own prerogatives and acts. There are multitudes of cases in which history would be devoid of truth and justice, were it not for those who, however humble and uninfluential in their day, and although they may have gone down to their graves without witnessing or experiencing the fruits of their stern and sterling integrity, feared not to protest and plead against error and wrong; and where high and important principle is concerned, to throw *expediency* to the winds; except, that only Christian *expediency*, which is built on faith, keeps its eye set unblenchingly on the truth and the right, and pursues its course in entire reliance on the excellent wisdom, the all sufficient grace, and the infinite power of the GOD OF TRUTH AND RIGHTEOUSNESS. CHARITAS.

* No such provision of law existed *when* this sentence was passed: *now* suspensions without limitation are *contrary* to law.

For the Churchman.

Division of the Diocese.

MR. EDITOR:

Your correspondent H., at the close of his article giving an account of a QUARTERLY MEETING *of the Bible and Common Prayer Book Society at Troy*, says: "They are thus, in feeling and action, preparing the way for a separate Diocese at the North, which they need greatly, desire unanimously, and which ere long they will be blessed with." Never, I hope, until there is a better and wider field of operation. But who does he mean by "they"? The Northern Clergy? They at the North neither need nor DESIRE any such thing. The diocese cannot be divided NORTH of the EAST RIVER without making another *starving clergyman's* Diocese. Long Island is the only part that can afford to be set off; and it is the height of nonsense to think of any other division. I hope and pray that no other division will be thought of, because it will prove a curse instead of a blessing, as some are erroneously led to suppose, inasmuch as "*there is something* VERY DECEPTIVE *in the signs of the times*," as is well known by A NORTHERN MISSIONARY.

For the Churchman.

St. Barnabas' Church, New York.

REV. MR. EDITOR:

A passing remark in the article of your correspondent, D. M. J., in the last number of the Churchman, about the Church of St. Barnabas, has induced me to ask space enough in your columns to say, that since the destruction of the church edifice in 27th street, by fire, the vestry have been unable to procure suitable rooms.—Occasional services have therefore been held at the house of the present rector, the Rev. Hiram Jelliff, whose address is 144 East 25th street, near 2nd Avenue.

It is proper to state, in this connection, that the rector of St. Barnabas' Church has, by no means, been idle during the interim; for, besides rendering many services to his clerical brethren, in different parts of the city and county, he has been steadily performing, within the precincts of the parish, an amount of missionary labor, which would compare favorably with any other organization in this city.

I am also happy to inform you, that the congregation will soon meet in a more suitable place, the locality of which will be communicated to you in time for your promised list of Churches in New York and Brooklyn. T.

We are glad to receive the explanation above. The object of our correspondent, we presume, of course, was not to reflect upon any rector or congregation, but to show the incorrectness of the common directories in Church statistics, and the need of a special Church list, fully and accurately compiled.—[ED. CH'N.

For the Churchman.

Error in Appendix No. VIII

TO JOURNAL OF THE LAST CONVENTION.

MR. EDITOR:

On page 62 of the Journal of the last Convention of this diocese, in Canon VI, entitled, *Of a Clergyman in any Diocese or Missionary District chargeable with Misdemeanor in any other*, there is an important error of omission.

The first sentence in the Canon, as "passed in General Convention," excepting the portion in italics and brackets, which indicate the omission, is as follows:

Section 1. If a clergyman of this Church, belonging to any Diocese or Missionary District, [shall in any other Diocese or Missionary District,] conduct himself in such a way as is contrary to the rules of this Church, and disgraceful to his office, the ecclesiastical authority thereof shall give notice of the same to the ecclesiastical authority where he is canonically resident, exhibiting, with the information given, reasonable ground for presuming its correctness.

The bearing given to this section of the Canon by the alteration or omission, is obviously and essentially changed. R.

The error is in the Canon as published at the end of the Journal of the General Convention of 1850.—ED. CH'N.

THE CHURCHMAN.

NEW YORK, OCT. 2, 1852.

Death of the Bishop of Illinois.

We have this week to record the decease of another of our Bishops—namely, the Right Rev. Philander Chase, D. D., Bishop of Illinois. The cause of his death is related in the letter which we give below. Bishop Chase was consecrated to the Episcopate (of Ohio) February 11, 1819; and as the senior in date of consecration, was, according to a rule of the House of Bishops, its presiding officer. He is succeeded in his Diocese by the Right Rev. Dr. Whitehouse, the Assistant Bishop; and, as Presiding Bishop, by the Right Rev. Thomas Church Brownell, Bishop of Connecticut, who was consecrated to that See, October 27, 1819.

KICKAPOO, Ill., Sept. 20, 1852.

Rev. and Dear Sir:

The venerable Bishop Philander Chase is dead. He expired at his residence at Jubilee about nine o'clock this morning, his death being the result of injuries received in the early part of last week, by being thrown from his buggy.

It had been the Bishop's practice for a long time to ride out daily, sometimes alone, sometimes attended by a little boy, and occasionally accompanied by Mrs. Chase, who was with him when the accident occurred, which was but a short distance from his house.

I am told by the physician who attended him, that the Bishop at the first correctly foretold the result, and that, after thanking his friend and relative, Rev. Dr. Chase, for his attentions to him in assisting him home, he asked his further attention in assisting in the removal of his remains to their last resting place.

Dr. Cooke, who attended the Bishop, says that he could discover no serious external injuries; but his symptoms very soon wore an alarming aspect, and his death followed probably sooner than any one expected.

The Bishop retained his reason almost to the last, excepting that he was at night delirious.

The remains of the venerable Prelate will be interred in the Cemetery of the parish of Jubilee Chapel, but a few rods from his late residence, on Wednesday, 22d. Bishop Chase was in his 78th year. Four children survive him: the Rev. Dudley Chase, of Chicago; the Rev. Philander Chase; Mrs. Chamberlaine, the wife of the Rev. J. S. Chamberlaine, who has just gone to Minessota Territory under the direction of Bishop Kemper; and Mr. Henry J. Chase, who has had the supervision for some years of the out-door business operations of the College Establishment. I have no time to write more.

Yours,

R. F. S.

The Greek Church and the Patriarchate of Constantinople.

We inserted a week or two since from the *Spirit of Missions*, part of a letter from the Rev Mr Hill, giving a sketch of the "events bearing on the condition of the Greek Church," and its relations with the Patriarchal See of Constantinople. There are many points in the letter which seem to call for remark, and especially a want of that Catholic tone and spirit which should characterize a missionary presbyter of the American Church. We refer more particularly to the contemptuous manner in which the authority of the Patriarch is spoken of, and the apparent inability to distinguish between a national independence of the Sultan, and an ecclesiastical independence of the second great Patriarchate of the Catholic Church. These are by no means connected with each other. The Dioceses which are comprehended in the new kingdom of Greece, were subject to the Patriarch of Constantinople long before the Crescent had supplanted the Cross on the walls of that city. After a wearisome and prolonged subjection to the Moslem yoke, the Greeks burst their bonds and achieved their national independence. But this regaining of their ancient civil rights, wrested from them by the temporary triumph of the Turkish arms, could not have the effect in itself of releasing them from their spiritual superior. Their ecclesiastical subjection had been established not by the State, but by the Church Catholic, and the same power which established it could alone consent to their separation from that See.

The Council of Nice (325) decreed (canon 6) "That the ancient rights be maintained, which are in Egypt, Libya, &c. In like manner in Antioch, and in the other Provinces, the privileges are to be preserved to the Churches."

The First Council of Constantinople (381) being the Second General Council, decreed (in canon 3), "The Bishop of Constantinople shall have the Primacy of honor after the Bishop of Rome, because that Constantinople is New Rome." It also confirmed explicitly the decree of the Council of Nice above quoted, by requiring that "Bishops should not go beyond their own Dioceses," i. e. that they should confine themselves to their own spheres of action, whether patriarchal, metropolitan or diocesan. The privileges of the See of Constantinople were confirmed by the 28th canon of the Council of Chalcedon (A.D. 451); and it appears from Bingham that Athens, Corinth, and the other Dioceses now included in the kingdom of Greece were of old included in this patriarchate. The Eastern Church including the Patriarchates of Constantinople, Alexandria, Antioch and Jerusalem, have always remained united, and together regulated the affairs of that grand division of the Catholic Church, with the utmost harmony and a firm adherence to ancient Catholic usages. In fact, it has presented, ever since the great Eastern and Western schism, a very powerful barrier against the haughty demands and daring usurpations of the Roman See.

The submission of the Greek Sees to this patriarchate having been the long established usage of the Eastern Church, and warranted by the acts of the General Councils above quoted, we consider all attempts on the part of the former to violently sever the connection now of right subsisting, or to assert an ecclesiastical independence, simply on the ground of the national independence of Turkey which they have secured, to be schismatical and sinful. It would no doubt be lawful to become thus independent, did the Eastern Church insist upon sinful terms of communion, as did the Church of Rome at the time of the Reformation of the Anglican Church. This, however, is not asserted by Mr. King: he seems to rest entirely upon the *religious liberalism* of the day. It is not becoming to speak of a solemn Patriarchal Synod as "a pompous and ostentatious assembly"; and to style the sacred services of the sanctuary after the Greek rite, "a great deal of religious ceremony." This is both flippant and irreverent.

Again, the language used to describe the State law forming the new Greek Church, savors of Erastianism. The Patriarchal Synod, it seems, consented to the application of the Church of Greece, and prescribed the mode of its organization, which they had a right to do. This is accepted by that *Church*, through its appointed representative. But the 'Minister of Religion'—we suppose a layman, and perhaps a Lord John Russell in his way, prepares a law "to organize the *Independent Orthodox Church of Greece*," which law entirely ignores the decision of the Synod, and frames a mode after his own mind. It repudiates, according to Mr. King, the long established authority of the Patriarch, and assumes the authority of consecrating Bishops without his consent, and "establishes the Church of Greece upon the most *liberal bases*." It may be that there are allowable causes for this proceeding, which may justify the separation or assertion of canonical independence, but nothing of the kind appears on the face of Mr. King's statement. It gives us nothing but the popular cant about "national independence," 'Russian intrigue," "liberal basis," and the like, which are wholly out of place in settling the important and delicate questions of the future ecclesiastical relations between the Greek Bishops and their legitimate Patriarch. There is a manifest difference between the language here employed, and the caution and reverence always employed by Bishop Southgate, in his mission. It will be observed too, that the book of *Pharmakides*, so much lauded by Mr. King, is styled by the correspondent of the Evening Journal, a *scandalous* book. It is unhappily notorious, also, that many of the Greek Clergy have, by their study of German authors, been led to embrace some of the worst errors and the skeptical liberalism of the theologians of that country, which renders them very unsafe guides in the organization and establishment of a Christian Church.

We have thrown out these brief remarks rather to call attention to the subject, and have our doubts cleared away, than to dogmatize upon it. We have a very limited knowledge of the documents referred to in Mr. King's letter, or of the special points of difference between the Churches of Constantinople and Greece. If the latter is justifiable in her present attitude on Catholic and primitive grounds, we shall be happy to hear it. But we look with indignation, and shall raise our voice loudly against any attempt to connect our Church with the Ultra Protestantism of the day in her Eastern operations; and associate her in the schismatical effort to subvert the authoritative decrees of the Catholic Church, when she was "at unity in herself," and deprive any patriarchate of its ancient and undoubted privileges.

We are happy to learn that a new Missionary station has been recently formed at *Gowanus*, Long Island, in a destitute part of the suburbs of Brooklyn. The following brief and simple statement will show the necessities of the nascent station, and earnestly commend it to the liberality of churchmen.

GOWANUS, South Brooklyn.—The Missionary Committee of the Diocese have recently made Gowanus, South Brooklyn, a missionary station.

Owing to its position and rapidly increasing population, this is one of the most important stations in the Diocese. But a parish cannot be established in this field without missionary aid, as the present population is principally composed of those who depend upon their daily earnings for the support of their families.

The Rev. Alvah Guion has just entered upon the work of gathering a congregation, and of establishing a church in Gowanus, confidently relying upon the kindness of those who love the Church to sustain him in this work. A room over the market in Gowanus has been prepared with seats, chancel, and desk for divine services.

A Bible and Prayer Book, or anything else for the room, for a Sunday School, or towards the support of the Missionary, will be thankfully received, and may be left at the bookstore of Stanford & Swords, No. 137 Broadway, for Mr. Guion.

We have received a letter giving an interesting account of the decease of the Rev. Mr. Mines, which we shall insert at an early opportunity.

Convention of the Diocese of New York.

Pursuant to notice, the Convention of this Diocese assembled in St. John's Chapel in this city, on Wednesday last, being the Feast of St. Michael and All Angels. Morning prayer was read by the Rev William Payne, assisted by the Rev G. J. Geer, who read the lessons. The ante-Communion service was read by the Rev Dr. Berrian, the Rev Dr. McVickar reading the Epistle, and the Rev Dr. Wainwright the Gospel. The sermon was preached by the Rev R. U. Morgan, D. D., rector of Trinity church, New Rochelle. The Holy Communion was administered by the Rev Dr. Berrian, assisted by the Rev Drs. McVickar, Wainwright, and Haight.

The morning services being ended, the Convention was called to order by the Secretary, Rev Dr. Haight. The Rev Dr. McVickar, being the senior Presbyter present, took the chair pursuant to the 5th rule of order.

The Secretary then proceeded to call the names of the clergy present entitled to seats, when about 155 answered to their names.

The roll of parishes was then called over, and the Lay Delegates present handed in their certificates, which were referred to a committee, and the names of those duly appointed called, when Delegates from 136 parishes took their seats.

The Rev Dr. Creighton was unanimously elected President, the ballot being dispensed with. The President assumed the chair, and delivered an appropriate and very happy address.

The Secretary and Treasurer were severally reappointed, the ballot being dispensed with.

The Rev W. E. Eigenbrodt was appointed assistant Secretary.

The usual Standing Committees were then appointed.

Several Churches applied for admission into union with the Convention, and their certificates were referred to the committee on Churches.

Mr Betts moved that the subject of the election of a Provisional Bishop be the order of the day at 12 M. to-morrow; seconded. Whereupon

Rev Mr Cox moved that the house take a recess to 7 o'clock this evening. Carried.

The Convention took a recess accordingly.

The Convention re-assembled at 7 o'clock. After evening prayer, Mr. Betts moved that the election of a Provisional Bishop be made the order of the day to-morrow at 12 o'clock. Much discussion ensued, both on the merits and points of order, and the resolution was carried by a nearly unanimous vote. The will of the Convention was thus very decidedly expressed.

Adjourned to 9 A. M. on Thursday.

We direct attention to an advertisement in this paper, of a variety of the publications of the Venerable Society (in England) for the Promotion of Christian Knowledge, just received, and for sale at No. 20 John street. Among them, church and family Bibles, in beautiful morocco binding, and in different sizes, from folio to crown 8vo. These books are imported under an arrangement with the Venerable Society, upon very favorable terms—to which all parties are induced by the sole desire of benefiting and extending the Church in this country.

We would call attention to the very able discussion, by the learned Editor of the *True Catholic*, of the new Canons relating to the ordering of deacons. The subject deserves the closest attention previous to the next General Convention.

Diocesan Intelligence.

NEW YORK—*Acts of the Ecclesiastical Authority.*—The *Incorporation* of the following churches has been approved, viz:

Church of the Messiah, Rhinebeck.
St. Peter's church, Port Chester.
St. Mary's church, North Castle.

The following clergyman has been received into the Diocese upon Letters Dimissory, viz:

The Rev Alvah Guion, from the diocese of Michigan.

The following *Candidates for Holy Orders* have been admitted, viz:

William Faulkner Browne.
John Blair Linn, A. B., of Union College.

The *Canonical Certificate* has been presented in behalf of the following named clergymen, being qualified Ministers of the Diocese, of their election or appointment to the Parochial cures respectively mentioned; which certificate in each case has been duly recorded:

The Rev Richard J. Adams, to the rectorship of the Church of the Messiah, Rhinebeck.

The Rev Isaac Peck, to the rectorship of St. Peter's church, Port Chester.

The Rev William A. McVickar, to the rectorship of Zion church, Greenburgh.

The Rev Abram Beach Carter, to the rectorship of St. John's church, Yonkers.

The Rev Charles A. Maison, to the rectorship of St. Paul's church, Castleton.

Notice has been received of the *appointment* of the Rev John Y. Barton, as Professor of the English Language and Literature in the Free Academy, N. York; and

The Rev Robert Travis, jr., as Principal of the English and Belles Lettres Department of the Grammar School of Columbia College.

A *Letter Dimissory* has been granted to the Rev. Frederick S. Wiley, to the Diocese of Pennsylvania.

CONNECTICUT.—On the 9th inst., in St. James' church, Poquetanuck, the Rev. S. S. Chapin, Deacon, and minister of the parish, was admitted to the holy order of Priests by the assistant Bishop Williams.—*Banner.*

RHODE ISLAND.—Just as our form is made up, a report is current that the Special Convention have elected the REV. DR. HAWKS Bishop of this Diocese. We have no particulars.

NEW JERSEY.—On Sunday, 19th September, (fifteenth after Trinity,) in St. Mary's church, Burlington, the Rev. M. P. Stickney, Rector of Burlington College, read morning prayers, and the Bishop preached and confirmed twenty-one persons, making forty-seven in this parish since March.—The Rev. Mr. Frost read the Epistle and the Preface. The Rev Mr. Germain, the Rev. Professor Hyde, and the Rev Mr. Wright, were present.—*Banner.*

A Circular Letter, to the Churches of the Diocese of New Jersey.

Beloved, I addressed a letter, to you, on the sixth day of September, to say, that, on that day, within an hour and a half of midnight, I had received, within just so much of the *minimum* of time, which the Canon allows, for the notice of an accused Bishop, a paper, purporting to be a presentment, by the Bishops of Virginia, Ohio, and Maine; and called, by the Senior Bishop, a "new presentment."

As the reception of this paper, within two days of the time required by our Diocesan Constitution, for notice of such summons—though dated, forty-six days before its receipt—made it impossible for me to call a special Convention, in season, to redeem the pledges of the Annual Convention, in May, 1849, and the Special Convention, in May, 1852, to investigate, instantly and thoroughly, all charges brought, responsibly, against the Bishop of the Diocese—but one day intervening, between the earliest day in which it could assemble, and that on which I am summoned to appear, before the Court of Bishops, I did but state to you the reason, why I had not made the call.

I have received, this day, the following communication, with the signatures annexed; and lose no time, in laying it before you, with the call, which it requests.

Newark, New Jersey, September 18, 1852.

Right Rev. Bishop Doane,

Having learned, from your recent letter to the Diocese, that other and new charges have been presented against you, by three Bishops of the Church, we request, that you will call a Special Convention of the Diocese, to decide upon and pursue that course of action, which in their judgment may be required.

Harry Finch,	Elias B. D. Ogden,
John L. Watson,	J. C. Garthwaite,
Samuel L. Southard,	Henry McFarlan,
Charles W. Rankin,	Charles M. King,
John Rowland,	J. J. Chetwood,
J. W. Miller,	Joel W. Condit,
	William Wright.

In pursuance of this request, I hereby call a Special Convention of the Diocese of New Jersey, to assemble, in Trinity Church, Newark, on Wednesday, the 27th day of October, at 10 o'clock, A. M., *to decide upon, and pursue, such course, in regard to the interests and just rights of the Diocese, as the action of three Bishops, in making what purports to be, a new presentment of the Bishop of this Diocese, may, in their judgment require.*

Affectionately and faithfully,
Your Bishop, and servant in Christ,
GEORGE W. DOANE,
Bishop of New Jersey.

Riverside, 18th September, 1852.

PENNSYLVANIA.

We have much pleasure in laying the annexed letter before our readers. It is on a subject which should interest the hearts of all churchmen, and we earnestly hope that it may arouse at least some of them to a just sense of that part of their vocation in which too many have long been idle. Two weeks ago, we had the satisfaction of announcing the success which the proposed "St. Luke's Hospital," of New York, had met with, and a late legacy to it of $10,000. In our present number, we have the further gratification of noticing the commencement of a noble enterprise, the "Church Charity Foundation," in Brooklyn. Surely Philadelphia will not fall behind her sister cities, but, true to her name, must be "provoked" by such examples "unto love and to good works."

PHILADELPHIA, Vestry Room of
St. Peter's church, Sept. 8, 1852.

Right Reverend Sir:

In answer to your note of yesterday, I beg leave to state that my visits, undertaken chiefly at your suggestion, to several of the foreign Hospitals and other benevolent establishments, have increased my conviction of the importance of consummating the noble plan of a Church Hospital which you have projected.

Through the courtesy of Mr Henry, the accomplished Surgeon of the Middlesex Hospital, London, I was favored with a pretty thorough survey of that Institution; and with certain documents relating to its admirable domestic arrangements, which I have already placed in your hands. The Hospital at Jerusalem, sustained by the liberality of the Prussian Government, and superintended by several worthy members of the society of "Protestant Deaconesses," afforded me sensible proof of the practicability of your proposal, to connect with our Institution a judicious and Churchly system for securing and directing the services of competent nurses. I recall with great satisfaction my visit to the wards of the Hospitals at Alexandria, Milan, and Paris. In the first of which I noticed that the charity was not restricted to members of the Latin Communion; in the second, the Imperial Hospital at Milan, I observed that the wards, crossing at right angles, enabled the greatest number of patients to assist at the daily religious services; and in all of them, I could not fail to be impressed with the efficient and unwearied services of the self-denying Sisters of Charity. Brief and imperfect as were my visits to those and kindred institutions, they have strengthened my conviction of the wisdom of all the features which your paternal solicitude has proposed to incorporate in the contemplated Hospital of the Protestant Episcopal Church. The beginning of our effort has been propitious, not only by reason of the many generous subscriptions, but also by the rare liberality which has furnished a site for the Institution. I venture, however, to suggest that it will require the most vigorous, united, and heartily-sustained zeal, to establish this Hospital on the broad and permanent basis which the importance of its objects justly demands.

With great respect, I remain, Rt. Rev. Sir, your son in the Church, W. H. ODENHEIMER.

The Rt Rev ALONZO POTTER, D.D., LL.D.

OHIO.—The annual Convention of this diocese met in St. Paul's church, Chillicothe, on the 8th inst., and continued in session four days. We notice nothing of special interest in its proceedings, except a protracted and rather warm debate on the introduction of a resolution for the appointment of a committee to investigate and report upon every head and particular comprising and touching the finances of the Theological Seminary and Kenyon College, for the present and all past time. Bishop McIlvaine vacated the chair, and earnestly opposed the resolution, contending that whatever disclaimers gentlemen might make, their remarks evidently carried the intent of an aspersion on the Board of Trustees. He took the position that the Convention had no power to interfere with the Board in any degree, and declared that he would not submit to such indignity, but would resist all attempts thus to control the management of the Seminary and College at Kenyon. The resolution, however, was carried, and the committee appointed.

Perhaps the best thing done during the session, was a communication by the Rev. Mr. Fairchild, that Mr. Herman Bronson, of Bethel church, Peninsula, desired to donate $1,500 in trust to the diocese; the proceeds to be applied to sustaining the clergymen of said parish. The Convention accepted the donation, and appointed trustees.—*Banner.*

The account from the *Western Episcopalian*, is very scanty. The resolution of Col. Bond was as follows:

Resolved, That so much of the Bishop's Address as refers to the sale of the real estate, and to the financial condition of the Theological School and Kenyon College, be referred to a committee consisting of ——, who shall have power, and are hereby instructed to ascertain the quantity of real estate sold, under the authority heretofore given for that purpose, and the whole amount of such sale or sales, also the amount of debts which have been paid by the proceeds of such sales, and the balance of all debts remaining to be paid; and the said committee are hereby further instructed to prepare and report, for the consideration of the Convention, such plan or system for the safe investment of all moneys, whether arising from the sales aforesaid, or from any other source, and intended for the endowment of the Institution aforesaid, as may seem best calculated to secure and keep sacred the principal, and at the same time yield the best income.

And in order to present a true sketch of the whole amount of all contributions heretofore made for the said Institutions, the said committee are hereby further authorized, as far as it is practicable to do so, to ascertain the same, together with the whole amount of the cost of all buildings and substantial improvements on the real estate and premises of Gambier Hill, and include the same in their report.

And in order that these inquiries and report may be made on full consideration, the said committee are hereby authorized to meet at such time and place as to them may seem expedient, and from time to time adjourn at their discretion, and submit their report at the next annual meeting of this Convention, for its consideration.

The committee to whom the subject was referred reported another resolution, which is not given. Nor does the *W. E.* say anything about the vacating of the chair, and the opposition in a set speech, by the Diocesan. Perhaps the reporter in the Banner was mistaken in the person. We give some curious specimens of the debate from the *Western Episcopalian.*

Col. Bond advocated his resolution, disclaiming any censure upon the conduct or management of the Trustees or other parties concerned. He regarded it as the duty of the Convention to lay before the Church an explanation of the condition of the Institution and a history of its affairs. He wished the report of the committee to embrace a narrative of the rise of the Institution, and even if possible the names of the donors. The Trustees could not complain of the investigation. Their office was a trust committed to them by the Convention, and as faithful stewards they would be ready to give an account of the manner in which it was discharged. Besides, it was necessary that some plan for the investment of the surplus proceeds, arising from the sale of the lands, should be devised, that the funds might at once be secured, and held sacred to the purposes for which the original donations were made.

Dr. Brooke thought that the Convention, in passing this resolution, exceeded its jurisdiction over the Trustees. They had not the legal power which it contemplated. The principal authority which this Convention exercised over the Trustees was by virtue of a moral power. There was nothing in the Charter of the institution, nor the rights of this body, which would enable them to carry this resolution into effect.

Col. Bond replied that this was no place for technicalities—that in the Church moral power rather than legal restraint should prevail—that good and beneficial results should not be thwarted by technical objections—that the Trustees should not interfere with the objects of this resolution in this manner.

The Rev. Mr. Burr remarked that in the present posture of affairs—this inquiry having been proposed—the Board of Trustees should demand an investigation. If doubt, as to the conduct and integrity of the Board had arisen, a full and thorough examination should be made. He had been a member of the Board for twelve or fifteen years, and had, with his colleagues, experienced great difficulty in sustaining the Seminary and College. He had scarcely attended a meeting of the Board, but that he heard intimations as he returned home, from the friends of the Institution, of the bad management of the Trustees. He thought an investigation necessary to satisfy this complaint, which which was somewhat general. He disapproved of the amendment of Rev. Mr. Cumming, (which suggested that the Trustees should be instructed to furnish information sought to be obtained by the Committee, contending that persons who had never been in the Board should comprise the committee, that a strict and impartial investigation might be had. He saw nothing improper in the spirit or object of the resolution, but believed its passage and the consequent action of the Committee would be of great benefit to the Institution. He demanded a full investigation.

Rev. Mr. Cumming said that Col. Bond had opposed the proceedings of the Trustees in the sale of lands—that he might hold feelings in this matter of which he was not aware—that the human heart was deceitful above all things and desperately wicked, and that men may well very often distrust their own judgment of their feelings. The Trustees are not men of straw; the resolutions implied a distrust of their capacity. They themselves should make the report sought for, that they might protect themselves from assault; that they might defend themselves from the gossip of men and old women, much of which would be carried to the Committee. The whole thing is wrong. He was surprised that the Board should be willing to allow it.

Col. Bond repeated that the resolution did not reflect upon the Board. He admonished the Reverend gentleman, whom he had known as a lawyer and a clergyman, of the impropriety of imputing improper motives and feelings. God only is the searcher of hearts. Of the three great virtues, Charity is the greatest; not the principle that disburses cents and sixpences in works of benevolence; but that spirit of love which thinking no ill of a neighbor, looks with kindness upon and judges with leniency the erring brotherhood of our race.

Rev. Mr. Winthrop desired that the resolution should be so made that its passage would imply no want of confidence in the management of the Trustees. No harm could be done here where everything was known. But there were no doubt persons abroad who were eagerly watching, and who would seize like harpies upon any intimation of mismanagement in the affairs of our Institution, that they might cover up their own misconduct in the affairs of another Seminary of learning.

This beautiful specimen of the logic and candor of Mr. Winthrop seems to have failed of effect, which is very wonderful!

The Committee appointed are Messrs. J. W. Andrews, of Columbus, and T. C. Jones of Circleville, and Rev. Lloyd Windsor, rector of Trinity church, Cleveland.

When we learn more, we will say more.

On Sunday morning, in St. Paul's church, Chillicothe, the Rev. Mr. Battin, of Painesville, was ordained to the Priesthood. Rev. Mr. Nicholson preached on that occasion. The Holy Communion was administered as usual. Collection taken up for the Widows' and Orphans' Society.

For the Churchman.

ILLINOIS.—During the Summer visitation, Bishop Whitehouse has preached thirty-four times, confirmed in ten places fifty-three persons, administered the holy Communion six times, and baptized two adults and eight children.

The visitation embraced the southern part of the Diocese in the following order:

June 20.	St. Paul's, Pekin.
June 22.	Christ church, Tremont.
June 23.	Bloomington.
June 27.	St. Paul's, Springfield.
June 28.	Trinity church, Jacksonville.
June 29.	Beardstown.
June 30.	Rushville.
July 1.	Mount Sterling.
July 4.	St. Paul's church, Quincy.
July 5.	Zion church, Mendon.
July 6.	St. Paul's church, Warsaw.
July 9.	St. Stephen's, Pittsfield.
July 11.	Alton, St. Pauls.
July 12.	Jerseyville.
July 13.	Carrollton.
July 14.	St. Peter's, Chesterfield.
July 15.	St. Paul's, Carlinville.
July 16.	Edwardsville.
July 18.	Christ church, Collinsville.
July 20.	St. Mark's church, Chester.

From the Gospel Messenger.

MINNESOTA.—*Chippeway Mission House, Minn., August 5, 1852.—Rev. Mr. Matson, Editor of Gospel Messenger:* Rev. and dear Brother, My time is now almost exclusively given to the *red man*, which is my happiness, though excluded from all civilized society, provided I may be instrumental in persuading them to embrace Christianity and its necessary accompaniment, *civilization.* We have now left our tent, and are living in the first Indian mission house of the Church built west of the Father of Waters. But imagine not anything attractive, except it is the beauty of the lake upon which we are located; for our house is of *logs*, neatly *whitewashed*, but only *twelve feet square.* At present it stands prominent among *birch-rind wigwams*, but there is good prospect of some of the Indians making a beginning in favor of *civilized* life by building more permanent dwellings for themselves. This is our great hope in doing them permanent good. *Christianity* cannot thrive in a savage breast.

Two Indians are in the woods to-day, felling pine logs for houses, which they are building for themselves. Another Indian that has been living for some time in a log-house, which he built, delighted us much by asking me to lend him a *scythe*, and upon inquiry, I found he intended *mowing* hay in order to sell it the next winter. I immediately engaged five tons of him, which we had intended purchasing of white laborers, that come up into this country for work. The Indians hereabouts have planted over two hundred bushels of potatoes, besides a quantity of corn, the present season. Their crops look very promising. I hope they may be encouraged for increased work another year.

We cannot be said to have begun our work. It takes a long time to turn the savage that has never wrought with his hands into a *channel*, where business and industry are the order of each day, so entirely unlike his own indolent life. And yet some of the boys have of their own free will come to us, and are learning to work in the open fields for the next year's cultivation.

We are expecting our matron by the first of October,—a widow lady, who comes to us highly commended by her pastor. She will oversee the house and instruct the Indian girls in sewing and housekeeping, aided by an assistant. We are now instructing both girls and boys in the open air, beneath the grateful shade of our noble forest trees, and in full view of Lake *Kahgee-ash-koon-si-kag*, which looks far more beautiful than its Chippeway name sounds. It is nine miles in length and three in width, of living waters, full of fish. Had you, reverend and dear brother, been an eye-witness of our last Service in the open air, and beheld the *kneeling group* of Indians, you would have rejoiced that the Church had at length espoused the cause of the red man of the far West. But, dear brother, we are not left alone in the field; a Presbyterian preacher leaves his Chippeways of Lake Superior, where he has been engaged many years, and settled down near us, with a government support, I am informed, of *five thousand dollars per year!* and a Roman Catholic priest is already upon the ground from the same region of country, and at work in their usual fashion, endeavoring to baptize them before they can possibly know anything about the faith. These two men have a complete knowledge of the Ojibwa tongue, in which I am yet the merest *novice*, and herein they have a decided advantage over us, besides many half-breeds hereabouts are sprung from the French and of course are Roman Catholics and have great influence with the Indians, so that the Church must not expect much fruit at once from the mission, which has difficulties enough surely in the Indian character alone to contend with, without the external evils. I had but lately been rejoicing that I had found a corner of the earth where schism and heresy were not to be found; but I am persuaded no garden on sacred ground can be without weeds and briars. These difficulties should not cast us or our friends down, but the rather make the struggle one *more full of faith*, especially when the ground was pre-occupied by the Church. Our want is a Church edifice, which may be built of logs at a cost of three or four hundred dollars. The Romanists, I understand, have begun one at their site. This is their policy, and a very important one it is with the Indians. When it is considered *where* we are, amongst whom we are living, the expensiveness of building, of supporting a family of four or five adults, besides several children, which will be in our family, also the necessity of supporting an interpreter, at three hundred dollars per year, &c., &c., all will see the great need for the *free will offerings* of the *faithful* being as large as possible. This is a field in which the missionary cannot live by the labor of his own hands. My time is more occupied by acts of *charity*, in regarding the wants of the Indian. We must be the physician of their *body* first, then we hope to reach their souls. My lay-assistants, though earnestly engaged in the work, are not yet wholly the self-sacrificed, which their education and indeed their social obligations prevent.

You will now, my brother, be able at least to sympathize somewhat with one whose constant intercourse is with the red man, and who has no other society, excepting one lay brother with him in the mission house.

Yours in Christ and the Church,
J. LLOYD BRECK.

New Publications.

MEMOIRS OF THE LIFE AND WRITINGS OF THOMAS CHALMERS. D. D., LL. D., BY DR. HANNA. VOL. 4; HARPERS.

The present concludes this very interesting biography. Dr. Chalmers took a very prominent part in the disruption of the Presbyterian Establishment in Scotland, and the formation of what is popularly called the *Free Kirk*, and very full details are given of the transaction from his Journal and Letters, in his own words. The great points at issue, are clearly stated in relation to the Union of Church and State; and much light is shed upon the course to be pursued by conscientious men, when the terms imposed by the State, are such as they cannot agree to. We think it must be apparent from this narrative that far more evil has resulted from the connection, than benefit to the Church. In 1689 the true Church of Scotland was persecuted by the State and a schismatical society put in its place as the Establishment. The schismatics since then have not been united among themselves, and four or five bodies have been at different times formed by the seceders. At length the established body quarrels with the State, on the construction of certain statutory acts. The Assembly takes one view of them—the Courts of law take another, and the latter view is declared by the highest Court in the land, to be correct. About one half of the establishment submit, the rest renounce communion with it, and form a new religious body among themselves. They renounce the benefits of a connection with the State, that they may follow out their own convictions in quiet. We admire their strict adherence to the dictates of conscience, erroneous as we deem it; but in view of the facts that have been stated, we should like to know what good the legal establishment of religion has done in Scotland.

PERSONAL ADVENTURES OF "OUR OWN CORRESPONDENT" IN ITALY. HARPERS, 1852.

The name (whether real or assumed) of the Correspondent, is Michael Burke Honan, and he has presented us with a most entertaining volume, full of adventure and fun, mingled with some risk and hard service. He relates with much *gusto*, some instances of great dexterity by which he was enabled to obtain intelligence of importance, some days in advance of the contemporaries of the "*Times.*"—Mr. Honan is an Irishman, and seems well adapted for his occupation, as he has no false modesty, but a remarkably good opinion of himself. His narrative of the Italian campaigns, under Charles Albert and Radetzky, are told with spirit, and seem to be reliable.

PIONEER WOMEN OF THE WEST, by Mrs. Ellet. C. Scribner, N. Y., 1852.

The Authoress is well known by her late work "The Women of the Revolution." She has now produced a kindred one, describing the trials, sufferings and heroism of some of those of her sex who first dared the perils of the Western wilderness, and carried thither the blessings of home and civilization. There are 64 thus commemorated in this volume.

We are pleased to see that Mr. *George Taylor's* work, "INDICATIONS OF THE CREATOR," which we commended for its ability and sound line of argument on its first appearance, has reached a second edition. It is published by Mr. C. Scribner.

HAGAR, a story of to-day, by Alice Carey—Redfield, N. Y. 1852, exhibits the genius and tenderness of the authoress, in a high degree, and the leading character is powerfully sketched—but the story is an unpleasing one, and her clerical personages or *preachers*, as she styles them, are most unfortunate specimens of the ministerial profession.

HISTORY OF PROVIDENCE AS MANIFESTED IN SCRIPTURE, or Facts from Scripture, illustrative of the government of God, by Alexander Carson, LL. D. N. Y., E. H. Fletcher.

A series of short discourses on the more prominent facts in Scripture. With much that is excellent, devout, and instructive, it contains some remarks on God's sovereignty in relation to sin which savor of Calvinistic sternness; and sentences are here and there thrown in, of a polemical and political character, which contrast somewhat strangely with what precedes and follows.

THE NORTH BRITISH REVIEW for August, has been republished by Messrs. L. Scott & Co. Contents: 1 *Cockburn's Life of Jeffrey*; 2 *Ornithology*, an interesting paper on the birds of Australia and Ireland: 3 *Liturgical Reform in the Church of England*, another proof of Presbyterian affection for that ancient branch of the true vine. Of course a radical reform is advocated, as in the baptismal offices. *Sacerdotalism* is denounced, and it is asserted that the Evangelicals do not know how to interpret Scripture in the matter of infant baptism (which is a fact). The reviewer graciously allows hat the Athanasian Creed is quite sound "on the cardinal doctrine of the Trinity," but thinks that the wisdom of the 19th century might improve on the statement of the doctrine of the Incarnation! Those who wish further instances of his modesty and learning may consult the book itself; 4 *American Poetry*; criticises Longfellow with much sharpness and much justice; 5 *Life and Letters of Niebuhr*; 6 *Archæology of Britain*; 7 *Whateley's Errors of Romanism*; begins with attacking Rome, and ends with an assault on Bishop Bull. The article is of the Ultra Protestant order; 8 *Prince Albert's Industrial College of Arts and Manufactures*; 9 *Crisis of Political Parties*, is in opposition to the Derby Ministry, but does not want the old one back. The writer wants one of "conservative progress." There are some good remarks on the want of high principle in public men.

Rev. H. Hooker, of Philadelphia, has republished in a very neat 8 vo. volume, A HISTORY OF THE ARTICLES OF RELIGION; to which is added *A Series of Documents* from A. D., 1536 to 1615, together with Illustrations from contemporary sources, by CHA'S HARDWICKE, M. A., Fellow of St. Catharine's Hall, Cambridge, and Whitehall Preacher. The work has evidently been prepared with great care, and has brought into a compact form and readable compass, all the important facts bearing on the subject. The articles are traced from the Augsburgh Confession, through the *ten articles* of 1536 in the English Church, and the 42 articles of 1552, to their final adoption by convocation in 1571. The Lambeth articles have a chapter devoted to them, and another is bestowed upon those of the Irish Church adopted in 1615. The question of subscription to the articles, is learnedly and satisfactorily treated. A very valuable Appendix is added, containing a comparative view of the Latin and English articles as adopted in 1552, 1562 and 1571. Another contains the Irish articles of 1615. We have hastened to announce the publication of it here, and to give a brief idea of its contents, intending in a future number to devote more time and space to its consideration.—It is for sale at Messrs. Stanford & Swords.

HARPERS NEW MONTHLY for October has a continuation of Mr. Abbott's Palestine—being a description of the *Dead Sea* from the latest sources, as Robinson & Lynch—which are very neatly condensed. The Life of Napoleon is also continued, embracing the Pichegru Conspiracy, and the murder of the Duc d'Enghien, a foul blot on Napoleon's fame, which is faintly apologised for, but without success. The interesting description of Versailles and other French Palaces will command the attention of the reader. "Bleak House" is continued, and also "My Novel," from the September number of Blackwood. Add several minor pieces, the Monthly Record, Editors Drawer, Table &c.—and we have a very entertaining, well written and well selected number.

We have received L. Scott & Co's, republication of Blackwood for September, and Graham's Magazine, and the National, for *October*, but we are unable to say more about them in this number.

For the Churchman.

St. Luke's Hospital.

Address of the Clerical Board of St. Luke's Hospital to the members of the Protestant Episcopal Church in the city of New York, adopted at a meeting of the said Board, held June 16, 1852.

According to the constitution of the corporation of St. Luke's Hospital, the undersigned have been appointed the Board of Clergymen "to whom all matters touching its spiritual and religious ministrations shall be committed," and without whose sanction and approbation no measures relating to those matters shall be adopted. We deem it due to all concerned to say that we have accepted this important trust.

We know that this Institution might have been continued under the auspices of the congregation by whose Pastor it was begun, and its entire care confined to their parochial oversight. It was to give it scope commensurate with the wants and the energy becoming the strength of our communion in this city, that when it had promise of success as a less general enterprize, it was offered to our whole Church in New York, for her erection, extension, and management of it, as a common home for her sick and needy in their times of trouble.

St. Luke's Hospital, therefore, is no longer to be regarded as a special enterprize under the chief control of any one particular congregation, or clergyman in this city,—the benefits it will dispense, and the agency responsible for its government, are to continue henceforth diffused impartially among them all. In regard to its religious ministrations, its present clerical board are to adopt such measures, as shall identify it with no one of our Parishes more peculiarly than with another, but shall secure the co-operation of the different members of this body, and enlist, if possible, the assistance and sympathy of every clergyman and layman among us.

The religious character of the hospital is primary and essential, in the design of its founders. While it is to provide for the physical sufferings of its inmates, it is also to furnish means for the relief of the deeper pains of their social and spiritual being. As a charity of the Church it must ever have regard alike to the souls and bodies of its beneficiaries, administering the Gospel in its blessings for the life that now is, as well as that which is to come.

That these great purposes may be accomplished, we earnestly solicit for the Hospital, from all its friends, their speedy and abundant support. The stream of bounty which has begun to flow in this direction, we trust will so rapidly increase, that all who are athirst for its comfort, will ere long be satisfied.

And that the officers of the Institution may be faithful to it, and that its interests so far as confided to us, may prosper in our hands, we invoke in its behalf the prayers of all who consider the sick and needy.

William Berrian,	Stephen H. Tyng,
J. M. Wainwright,	W. E. Eigenbrodt,
Thos. H. Taylor,	Charles H. Halsey,
W. A. Muhlenberg,	G. T. Bedell,
Samuel Seabury,	Samuel Cooke,
E. H. Canfield.	

Notices.

NOTICE.

The Anniversary Celebration of the New York Bible and Common Prayer Book Society; Protestant Episcopal Tract Society; The Missionary Committee of the Diocese of New York; And, The Committee on the Education Fund; will be held at St. Stephen's Church, on Sunday evening next, the 3d of October, at 7 o'clock; a collection will be made in aid of the funds of the New York Bible and Common Prayer Book Society. By direction of the Committee of Arrangement.

ELECTION.

The annual election for the Board of Managers of the New York Bible and Common Prayer Book Society will be held at the depository on Monday morning the 5th inst, at 9 o'clock. WM. H. BELL, Secretary.

ELECTION.

The annual election of the Protestant Episcopal Tract Society, for a board of Trustees, will be held at the Depository, No. 20 John Street, on Monday morning, the 4th inst., at 9 o'clock. WM. R. RONALDS, Secretary.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The regular quarterly meeting of the New York Ecclesiological Society will be held at St. Paul's S. S. Rooms, Vesey Street, on Monday, October 4th, at 8 o'clock, P. M.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

A stated meeting of the above Society will be held at No. 291 Fulton st., (Freeman Buildings), on Tuesday evening next, the 5th inst.

SAMUEL B. CALDWELL,
Recording Secretary.

BOARD OF MISSIONS.

The Annual Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at Trinity Church, in the city of Boston, on Tuesday, October 5, at 10 o'clock, A. M.

P. VAN PELT, Secretary.

GENERAL THEOLOGICAL SEMINARY.

The next Session of the Seminary will commence on Monday, October 4th.

Qualifications for admission.—Either a certificate of being a Candidate for Holy Orders, with *full qualifications*; or a certificate of religious moral character, of classical and scientific attainments, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the ministry; and then passing a satisfactory examination on the following subjects:—(1) the Primary elements of the Hebrew Tongue; (2) the Greek Grammar, and the Gospels and Acts in the original; (3) the rules and principles of English Composition, with a specimen of Composition. These examinations are strictly enforced, *in all cases.*

Application for admission should be made to the Dean, on or before the above named date.

Chelsea Square, New York, August 12, 1852.

FREE CHURCH OF THE GOOD SHEPHERD.

Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square. Services every Sunday at 10½ A. M. and 3½ P.M. tf

New York Bible and Common Prayer Book Society has recently published an edition of the Prayer Book, 32mo size, good type, psalms and hymns in single column, containing in all 764 pages, for sale in cloth binding at 12½ cts, in sheep binding at 14 cts.

NEW YORK DIOCESAN CONVENTION.

The clergy of the Protestant Episcopal Church visiting the city, will please call at Stanford & Swords, 137 Broadway, and enter their names in the "Clerical Register."

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 15th inst.

St Jude's, Rev Henry Dana Ward, 8 45; Grace, Prattsville, Rev D G Wright, 4 46; Christ, Butternuts, N Y, Rev Josh W McIlvaine, 4 71; Samuel Dewis, 2, Rev Wm Walton 2, subs, 4:—21 62.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept 22, 1852. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 15 inst.

Grace, Brooklyn Heights, Rev F Vinton, D D, 45; Rev Wm Walton, 1, Samuel Davis, 2, subs 3; Christ, Butternuts, Rev J W McIlvaine, 1 92; St Anna's, Fishkill Landing, Rev J J Robertson. D D, 23 35:—73 27.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 22, 1852. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 13th ult., the following contributions, viz:

St Pauls, Troy, Rev Dr Van Kleeck, 50; Grace, Prattsville, Rev D G Wright, 7 54; Christ, Walton, Rev J C Brown 5; Christ, Tarrytown, Rev Dr Creighton, 36; St Lukes, New York, Rev I H Tuttle, 31; St Marks in the Bowery, New York, Rev Dr Anthon, 6 25:—137 28.

C. N. S. ROWLAND, Treasurer,
Sept 28, 1852. 55 Water street

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of July 13 the following contributions, viz.:

Trinity, Rockaway, Rev B R Betts 6; Christ, Marlborough, Rev S Hawkesley 1 50; St Matthews, N Y, Rev Jesse Pound 23:—30 50.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Sept. 28, 1852. 55 Water-st.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since acknowledgement of June 22.

Christ, Westport, Ct, 12; Christ, Quakers Farms, Ct, 3 35; M, post mark Geneva, Bp Chase, 1, subs 25, 1 25; St Michaels, Charleston. S C 42 35; St Pauls, 44; Christ Pottstown, Pa, 18 50; St Gabriels, Mulattin, Pa, 6 50; St Johns, Elizabethtown, N J, being part offgs, 21 12; St James, New Haven, Ct, 104; Trinity, New Haven, Ct, 71; M and A Pottstown, Pa, half 10; Christ. Tarrytown, N Y, 30 80; St James, New York, 43; Christ, Alexandria, Pa, for home missions in the West, 5; S S class, St James, Goshen, N Y, 2; St James, Fairhaven, Ct, 5:—416 87.

THOMAS N. STANFORD, Treas.,
Sep. 28, 1852. 137 Broadway.

Advertisements.

DESK BIBLES and OTHER PUBLICATIONS of the S. P. C. K. in England. Four cases just received, making a very valuable and interesting addition to the previous stock. Among the contents are

DOYLEY AND MANT'S FAMILY BIBLE, 3 vols. royal 8vo. calf.

THE NEW FAMILY MEDIUM, 4to. in rich and plain bindings. This contains the marginal references, and copious Indices and tables, with the Preface of the translators. The Apocrypha is printed in the same large and beautiful type as the Testaments. The superintendent of the Oxford Press writes, "it is considered the best edition ever published."

BARROW ON THE POPE'S SUPREMACY, 1 vol. royal 8vo. large type. This is the new edition sanctioned in the Society's Report of 1851; and supposed to be the first correct one ever published. For sale at

No. 20 John street, 2d story.

PEW IN ASCENSION CHURCH.

For Sale.—a pew eligibly situated in the above-named church. Apply to the sexton or to No. 22 John St., up stairs.

Oct 3-2t$

LITTELL'S LIVING AGE, No. 438, 12½ cents.

CONTENTS.

1 The Overworked Mind, *Journal of Psychological Medicine.*
2 Mrs. Trollope, *New Monthly Magazine.*
3 A Soldier's Sea Adventure, *United Service Magazine.*
4 My Novel; or Varieties in English Life, *Blackwood's Magazine.*
5 Atlantic Racing, *Times.*
6 Progress of the Cholera, *Spectator.*
7 Life of Napoleon Bonaparte, *Examiner.*
8 A Day with a Lion, *Tait's Magazine.*
9 The Lobos Islands, *Times*
10 The Fishery Question, *Times.*
11 Austrian Remittances, *Times.*
12 State of France, *Times.*
23 Poetry by Praed, *New York Evening Post.*

With poetry and short articles:

Published weekly at six dollars a year by E. LITTELL & CO., Boston.

And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

ST. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road, from New York city. The Winter Session of this school will commence on the 1st day of November, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange, N. J.

Oct. 1-5t REV. S. S. STOCKING, M. A., Rector.

A BOOK THAT SHOULD BE IN EVERY PARISH.

A COMPLETE Parish Register, adapted for Parishes of the Protestant Episcopal Church in the United States, arranged for recording names of Parishioners, Baptisms, Confirmations, Communicants, Marriages, Burials, and Church offerings.

Published and for sale by STANFORD & SWORDS, Church Publishing House, 137 Broadway.

NEW THEOLOGICAL BOOKS.

A HISTORY of the Articles of Religion: to which is added, a series of Documents, from A. D. 1536, to A. D. 1615; together with illustrations from contemporary source. By Charles Hardwick, M. A.

The Eclipse of Faith; or, a visit to a religious skeptic.

The Heavenly Recognition; or, an earnest and scriptural discussion of the question, Will we know our friends in Heaven? By Rev. H. Harbaugh, A. M., second edition.

For sale by STANFORD & SWORDS, Church Publishing House, 137 Broadway.

HANNAH MORE ACADEMY.

SITUATED one mile from Reisterstown, Baltimore County, Maryland, fifteen miles from Baltimore, on the Baltimore and Reisterstown Turnpike Road.

This Institution will be re-opened for the Education of Young Ladies, on the first Monday in November, the winter session, and the first Monday in May, the summer, under the supervision of MRS. LYON, assisted by competent Teachers, whose constant aim will be to make it worthy the patronage of all who may wish to commit their daughters to her care.

The religious training of the pupils will be strictly in accordance with the discipline of the Protestant Episcopal Church. Services as directed by the Prayer Book will be held regularly at the Academy by the Chaplain.

The course of instruction will embrace all the higher and lower English studies, together with the French and Latin Languages.

The situation combines all that could render a Boarding School pleasant, being one of the most healthy in the country, and at a convenient distance from the City of Baltimore, stages and omnibusses passing every day.

TERMS.

Board, English Branches, Fuel, Lights, Washing and Bedding, per session of five months,	$75 00
Music, including use of Piano, per five months,	22 50
Drawing and Painting, per quarter,	5 00
French or Latin, per quarter,	5 00

Stationery will be charged at booksellers' prices.

Young Ladies from a distance, can be accommodated with board during vacations, of which there will be two in the year—the months of April and October.

Board, Tuition, &c., one-half in advance.

Communications addressed to Mrs. Lyon, Reisterstown, Md.

TRUSTEES.

Right Rev. Bishop Whittingham, Baltimore, Md.
James M. Campbell, Esq., Baltimore, Md.
Thos. Van Bibber, Esq., Westminster.
Wm. P. Maulsby, Esq., Baltimore.
Rev. Dr. Thomas Atkinson, Baltimore, Md.
Dr. Chew Van Bibber, Baltimore, Md.

REFERENCES.

Right Rev. Bishop Kemper, Wisconsin.
Henry T. Duncan, Esq., Lexington, Ky.
Rev. J. B. Morse, Carlisle, Pa.
Rev. J. J. Nicholson, Waterford, N. Y.
Rev. James Moore, Princess Anne, Md.
Rev. W. H. M'Guffy, Virginia.
Rev. G. F. Worthington, Washington, D. C.
Rev. Wm. Armstrong, Wheeling, Va.
Rev. J. A. Shepherd, Scuppernong, N. C.
James Dunlop, Esq., Pittsburg, Pa.
John Frost, A. M., Philadelphia.
Nathaniel Duke, Esq., Calvert Co., Md.

Sep 30-7t

WANTED, a governess in a private family who is well prepared to teach all the English branches of female education, together with drawing and painting; music on the piano, and French. A lady in connection with the Episcopal Church would be preferred. Address Doctor Walter H. Briscor, Leonard Town, St. Mary's co., Md. Sept 25-3t$

TUTOR.

A STUDENT of the General Theological Seminary desires employment, for a portion of each day, as Tutor in the English branches and elementary classics. Address Tutor, General Theological Seminary.

Sept 25-tf

Poetry.

From the Banner of the Cross.

Deliciis Meis,

G. H. D.;

IN MARI NAVIGANTI.

When morning streaks the eastern sky,
And wakes the world for me;
To thee, my first affections fly,
My darling, on the sea.

Through all the close and crowded day,
What toils, what cares, there be;
By thee, my thoughts still find their way,
My darling, on the sea.

While, from the far and fading West,
The day dies duskily;
With thee, my spirit seeks its rest,
My darling, on the sea.

The silent watches of the night,
Still find my soul with thee;
And dreams restore thee, fond and bright,
My darling, on the sea.

By day or night, in toil or rest,
Whate'er my lot may be;
With thee, my fond heart finds its rest,
My darling, on the sea.

And, come what can, of pains or cares,
Of joys, or griefs, to me;
I still will shield thee, with my prayers,
My darling, on the sea.

Riverside, 30th August, 1852. G. W. D.

Selected Matter.

From the English Churchman.

Secular Extravagance.

We lately urged upon both the Clerical and Lay members of the Church various examples of vigilance, exertion, and perseverance, exhibited by many around them in secular matters, and we expressed an earnest desire that the same qualities might be brought to bear upon the work of the Church. Another striking illustration of this kind has just fallen under our notice, and we call attention to it, not simply for the purpose of exciting "the children of light" to imitate the zeal and activity of "the children of this world," but also to suggest a very serious inquiry how far it is right to bestow upon the secular work in question so much time, thought, and money.

It is publicly announced by "James O'Halliwell, Esq., F. R. S., F. S. A.", that he is about to publish a work in "about twenty folio volumes"—that "the original subscription price of *each* volume (a thick folio, copiously illustrated,) will be *two guineas*"—that the preparation of this work has occupied his *earnest attention* for nearly *twelve years*"—that "the whole will be completed (D. V.) in *six* years." And, now, what do your readers suppose is the work upon which Mr. Halliwell is willing to devote eighteen years of "earnest attention"—"D. V."—and upon which he invites Christian men and women to spend forty-two pounds sterling? It is "the Works of William Shakspeare; with a New Collation of the early Editions;" and "all the Original Novels and Tales on which the Plays are founded." Mr. Halliwell says:

"My object being to bring together, from the stores of Elizabethan literature, art, or science, whatever really tends to illustrate the pages of the great poet of the world, in the full conviction there yet remains room for one comprehensive edition which shall answer the *requirements* of the student and zealous inquirer. Granted that the general spirit of Shakespeare may be appreciated without the assistance of lengthened commentary, it cannot be denied there is much which is obscure to the modern reader,—numerous allusions to the literature, manners and phraseology of the times, which require explanation and careful discussion."

In other words, in spite of the labors of the numerous Commentators upon Shapespeare, the world still requires one more edition of his works. And how does Mr. Halliwell propose to supply this world-wide want? The answer to this question is so astonishing that we must give it in his own words:—

"The impression of this edition of Shakspeare will be most strictly limited to one hundred and fifty copies, and each copy will have the printer's autograph certificate that that limit has been preserved.

"All the plates and woodcuts used for this work will be destroyed, and no separate impression of any of them will be taken off."

The world cannot thoroughly understand and appreciate Shakespeare without Mr. Halliwell's assistance, and yet the world is to be supplied with this assistance through the medium of *one hundred and fifty copies* of this edition, of which nine out of ten will not be read through, and one half of which will enjoy a perfect sinecure in the libraries of those who are vain and foolish enough to pay forty guineas per set for them, and selfish enough to take a pleasure in the feeling that while they possess what they will not use, others who would use do not possess. It is for such persons, and such purposes, that Mr. Halliwell "pledges himself to limit the number of copies to one hundred and fifty" of a work to which he has already devoted his "earnest attention for nearly twelve years," and to which he proposes to devote six years more!

Let it not be supposed that we have the slightest expectation of preventing the accomplishment of Mr. Halliwell's object. We protest against such a waste of time and money, and also against the selfishness and vanity to which it ministers: but we desire, principally, to urge upon the members of the Church the duty of setting a better example, and devoting their time and money to the circulation of information upon subjects which deeply concern the daily life, and the temporal and eternal welfare, of the thousands of men, women, and children, by whom they are surrounded. In doing this, we are not thinking of our own publication merely—albeit we trust that the work to which we have devoted our "earnest attention for nearly twelve years" is more worthy the support of Christian men and women than that which Mr. Halliwell proposes, at five times the cost—but we allude to all Church publications in which faithful loyalty, and earnest devotion to the Church of England, are brought to bear upon, and stand out in marked contrast to, the flippancy, heartlessness, and party-spirit of the times. Forty guineas spent in supplying poor, hard-working Incumbents, Curates, and Schoolmasters, with such publications, would, we venture to believe, give more real and lasting gratification, even to the most devoted admirers of Shakspeare, than ten times the number of volumes which Mr. Halliwell proposes to furnish.

From the English Churchman.

Mocking at Sin.

We have several times alluded to the very flippant tone in which, with few exceptions, records and comments of newspapers are often written, even when subjects the most fearful and solemn are concerned. It was but a few days ago that we observed a paragraph from a daily paper, in which the writer, speaking of the theory of contagion, referred to "the *good old* plague times." But it is not merely the events of the world's history, and God's dealings with nations in those events, which are subjected to the flippant, sarcastic, and epigrammatic process now so current among newspaper writers: the most flagrant vices—the most deadly sins—of men and women are daily narrated in language which indicates an almost entire absence of right feeling and decent propriety, to say nothing of Christian principle, in the heart of the writer.

When we read these narratives, and especially the records of our Law and Police Courts, the questions involuntarily occur to us—"Have these writers mothers, sisters, wives, and sons or daughters? Have they any conception of the feeling with which they would regard the event before them, supposing that one who stood towards them in either of these relationships was involved in it? Would they *then* think it human, much less Christian, for any newspaper writer to record, or allude to, the event in the language which they themselves employ?"

As an illustration of what we have said, we extract from the letter of the Dublin correspondent to the *Times*—whose communications are always printed in the same type as the "leading articles"—the following paragraph:—

"ELOPEMENT.—A correspondent of the *Daily Express* furnishes the following bit of scandal. According to a Limerick paper the gay Lothario is an officer in one of the Highland regiments. The 71st is at present stationed in Kilkenny:—

"'The leading topic of conversation here (Kilkenny) is the elopement of the young and interesting wife of one of our county commoners with a gallant son of Mars. The juvenile couple have not yet been united three years, and were married immediately on the young gentleman coming of age and attaining an accession to a large fortune. The fair fugitive is the third daughter of a noble marquis. The party were last seen on board an American packet-ship at Liverpool.'"

The writer in the London *Times*, and the writer in the Irish newspaper, are but too faithful examples of the spirit which pervades the writers of such narratives, as they appear in ninety-nine newspapers out of a hundred. We are well aware that there are Editors of secular papers who would discourage such a style in speaking of such sins, so far as original narratives are concerned, but many of them constantly copy the flippant and unfeeling records and comments of other less scrupulous journals—and especially those which relate to the sin recorded in the foregoing paragraph—a sin which God's Holy Word repeatedly denounces in the most solemn and fearful terms.

But, apart from any religious feelings, one would naturally suppose—if experience did not constantly teach the contrary—that any but the most reckless, unprincipled, and unfeeling men, would be prevented from using such phraseology by their sympathy with the injured husband or wife, and with the parents and innocent children of the guilty parties—over whose heads and hearts such an event often hangs like a thick cloud, during their whole lives. Can a MAN—and even a professing Christian—find materials for mirthful flippancy in such sin and misery?

There is one more suggestion which we are desirous of taking this opportunity of making. In this, as in some other similar cases, one of the guilty parties holds the Commission of one who has done much to purify, sanctify, and elevate Domestic Life in the highest quarters. To that Illustrious Lady we confidently appeal to mark this, and all similar cases, by the prompt cancelment of the Royal Commission which has been thus abused and disgraced.

From the Leeds Intelligencer September 4th.

Leeds Parish Church Commemoration.

We have received the following from an esteemed correspondent:—

On Thursday last, was celebrated the anniversary festival commemorative of the consecration, or rather re-dedication of the Parish Church of St. Peter, in Leeds—*the* Parish Church, *par excellence*, of Leeds, and we may venture to say, the Model Parish Church for England. The history of its re-building, and the various changes and improvements in the manner of conducting its services are too well known to require recapitulation here; we shall, therefore, confine ourselves to a brief description of the ceremonies observed at this anniversary festival, an occasion deeply interesting to all good churchmen, especially those of our own neighborhood; a day of solemn thanksgiving to Almighty God, for the privilege enjoyed by His people of worshipping Him in all the beauty of holiness, in this, one of his noblest temples. The services of the day were throughout characterized by the most scrupulous attention to the liturgy and rubrics of our Church; and we may remark that we have never attended the services of any church, cathedral or parochial, where the true spirit of the Anglican Prayer Book has appeared to us to be so fully and completely carried out, as at the Parish Church of Leeds. On this occasion, the interest of the service was enhanced by the presence of two American Bishops now in England, those of Western New York and Maryland, together with our venerated Diocesan, the Lord Bishop of Ripon, accompanied by about 70 of the local and neighboring clergy.

The choir, consisting of 76 voices, was formed into procession in the Chantry Chapel of the adjoining burying ground, and was joined at the north transept door of the church by the clergy, forming a most imposing spectacle as they filed in a reverent and orderly manner (not dropping in one by one as is too frequently the case) to their appointed stalls, the procession being closed by the three Bishops, who were conducted by two deacons to the altar. Seats were provided for all the clergy within the chancel. The prayers were impressively intoned by the Rev. Wm. Whyatt, the precentor, and the sermons were preached by the Right Reverend the Bishop of Western New York; the sermon in the evening was to have been preached by the Bishop of Maryland, in consequence of the Bishop of Michigan having sailed for America, but we regret to state that he was prevented by indisposition from taking any active part in the proceedings of the day beyond reading the epistle, and assisting in the celebration of the Holy Eucharist. The right reverend prelate chose for his text in the morning the 5th Psalm, 2nd verse, "Oh hearken thou unto the voice of my calling, my King and my God; for unto thee will I make my prayer;" and in the evening from the 11th chapter of Matthew, 6th verse, "Blessed is he, whosoever shall not be offended in me." The lessons were read by the Vicar, and the communion service by the Bishop of Ripon.

We now come to speak of the musical portion of the service, and seldom indeed has it fallen to our lot to criticise a performance to which we could accord such unqualified approbation as on the present occasion. The services in the morning were Attwood's, in F; responses, Tallis; anthem, "This is the day which the Lord hath made,"—Croft. Introit anthem, "Lord for thy tender mercies sake,"—Farrant. Kyrie, Purcell. Credo, Dr. S. S. Wesley, and the magnificent chorus "Hallelujah to the Father," from Beethoven's "Mount of Olives," was sung during the collection. In the sacramental service the Sanctus was Spohr's, and the "Gloria in excelsis" by Dr. S. S. Wesley. In the evening the services were S. Wesley, in F; anthem, a selection from Menhelssohn's "Elijah"; the anthem before the sermon "But thou didst not leave" (exquisitely sung by Master Ramsden) and the Hallelujah chorus from the "Messiah."

It is difficult to select any portions of the above splendid combination of the services for particular notice. We may, however, remark that Farrant's anthem in the morning service (unaccompanied) was the most perfect specimen of pure ecclesiastical singing that we ever heard. Dr. Croft's anthem "This is the day" though considerably curtailed, was perhaps, after all, rather too long—the alto solo might have been well dispensed with. We are not, however, disposed to be hypercritical, and we can congratulate the people of Leeds in possessing a choral body second to none in the Kingdom—perhaps in the world, Having attended several of the rehearsals, we can bear testimony to the masterly manner in which Mr. Burton, the organist, fulfilled his office of choir master, and heartily rejoice with him at the success which has rewarded his unwearied assiduity. His accompaniments of the service were in every way worthy of the occasion. The crowning point of the day remains to be noticed—the singing of the Old Hundredth Psalm by the whole choir and congregation in unison, during the evening collection. Praise cannot express itself in more glowing colors than in the outpouring of the assembled voices of "the great congregation" in this noble melody. We could almost picture to our mind's eye the somewhat similar scene at the dedication of Solomon's temple, when "the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, for He is good, for His mercy endureth for ever," and when "the house was filled with a cloud, even the house of the Lord." Now, though no manifest presence is vouchsafed by God to his worshippers, we may trust that such sacrifices of praise and thanksgiving are acceptable to Him, and that he will bless the endeavors of those who offer in His service and to His glory the gifts with which He has endowed them.

Collections were made after morning and evening service, which amounted to £112, including a sum of £10 given through the Vicar, and marked "as the first earnings of a theological student."

THE ACHILLI TRIAL SUBSCRIPTION.—A meeting has been held at Dublin, under the presidency of Dr. Cullen, "for the purpose of concerting the best means for creating a fund to indemnify the Very Rev. Dr. Newman for the enormous expenses to which he has been subjected, in consequence of having dared to expose the real character of the traducers of the Catholic Church." The collection in England is, likewise, actively promoted. Priest Oakeley has circulated the following hand-bill among the lower classes:—"Of your charity give one penny towards paying the heavy law expenses of the Very Rev. Dr. Newman, Rector of the Irish Catholic University, who has been prosecuted for defending the Catholic Church, and the honor of her Priests; and may God, and Our Lady, and St. John the Evangelist bless you." Collections are also being made in Germany, Holland, and France. In the last-named country the amount subscribed is upwards of 10,000fr.—*John Bull.*

MARIOLATRY.—The fourth centenary of Notre Dame-de-Grace, at Cambrai, and the opening of the Jubilee, granted by the Pope on the occasion, concluded on Sunday last, by the inauguration and benediction of the miraculous picture of the Virgin, said to have been painted by Saint Luke, and of the miraculous statue of the Virgin, which, according to tradition, caught in her apron the balls of a besieging General. The latter was, in 1792, despoiled of its jewels and thrown aside in a corner of the sacristy, whence it was afterwards removed, and has now been replaced in its original position on the ramparts. The picture has been replaced in the Church. In the procession, which extended upwards of a mile in length, a number of young maidens in opera-girl muslin, with wings glued to their shoulders, personified angels. Cardinal Wiseman was the presiding genius. The Archbishop of Cambrai and the Bishops of Nevers and Angers were also present, together with an immense body of clergy.—*John Bull.*

SWEDEN.—The Archbishop of Upsala, (Dr. Holmstrom) is about to hold a voluntary and unofficial Synod of the clergy of his diocese. This is another of those wonderful events which show that the Swedish Church is awaking from its long slumber. To use the words of an esteemed correspondent, who is profoundly versed in Swedish affairs:—"For the first time on returning to Stockholm, I thought I perceived signs of things beginning to take a step *framat* (forward), and this in small things as well as great; so I hope the movement has at last commenced."—*Evening Journal.*

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Authon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st
Chauncey, Rev. Peter S., 177 10th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 60 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Frost, Rev. Wm. J., 239 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D.D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 108 Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Irving, Rev. Pierre P., 19 Warren street.
Jelliff, Rev. Hiram, 141 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 126 McDougall street, near Bleecker.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 46 Beach street.
Little, Rev. Charles S., 86 East 17th street.
Mahan, Rev. Milo, 198 West Twentieth st.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 20 John street.
Millett, Rev. James, 308 Broome st.
Morris, LL.D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch.. Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 622d Avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, D. D., Rev. J. A., 73 Lexington avenue.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Vermilye, Rev. I. D., Kensico, Westchester county, N.Y.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., D.C.L., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, D.D., 39 West 22d street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rt. Rev. Henry J., 120 11th st.
Wilson, D. D., LL.D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., 6 East Building Gen. Theol. Seminary.

BROOKLYN.

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 56 Montague Place.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lamson, Rev. Wm O., Court-st. between President and Carroll.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John. W., Kent Av., above Myrtle.
Schroeder, D. D., Rev. John F., } 73 Henry street
Schroeder, Rev. John F., Jun., }
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. W. F., cor. Smith and Livingston streets.
Walker, Rev. Robert J., 147 Duffield-st. near Fulton avenue.
Webbe, Rev. William T., 172 Sands-st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 85 South 9th-st.
Roberts, Rev. H. F., 72 Union, head of south 2d street.
Sayres, Rev. Samuel W., 17 south 9th st.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.
Townsend, Rev. I. W., 93 south 3d st.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

WANTED.—A lady to give instruction in Music, French, and Drawing, to a limited number of pupils; none need apply but a thorough Churchwoman. An American lady preferred. The best references required. Apply to the Editor of the Churchman. sep13–tf

EPISCOPAL COLLEGIATE INSTITUTE, Clifton, Staten Island, Rev. T. TOWELL, A. M., Principal.
The eighteenth session of this Institution will commence on the 1st of November, and as the number is limited, to secure an admittance an early application is necessary. The situation is on one of the most elevated and lovely spots on the Island, quite removed from any contiguous dwellings, commanding a beautiful view of the Bay, possessing the benefits of its invigorating air, uniting all the advantages of a country marine residence, and within half an hour's sail of the city of New York.
The Principal, aided by the most experienced Professors Classical, Mathematical, French, Spanish, and Italian departments, devotes his entire time and attention to the religious, intellectual and physical training of his pupils. Any Parish supplying five pupils is entitled to the Board, Tuition, &c. of one pupil. The Principal is permitted to refer to the following Bishops, clergymen and laymen:
The Rt Rev W H DeLancey, D.D., LL.D.
Rt Rev A Potter, D.D. LL.D.
Rev W Berrian, DD, Rev F L Hawks, DD,
Rev T H Taylor, DD, Rev E Y Higbee, DD,
Rev B I Haight, DD, Rev W Morris, LL D,
Rev J Spencer, DD, Rev Wm Walton, DD.
LAYMEN.
Wm H Aspinwall, Esq, John J Boyd, Esq
Messrs D Appleton & Co, R C Wetmore.
Sept 25–6m$

MISS ADRAIN'S BOARDING SCHOOL, Jamaica, Long Island, will re-open Tuesday, Sept. 14th. Sept. 11—6t$

CHURCH SCHOOL,
For Religious, Physical, and Intellectual training; 190 West 19th St., WM. B. STOUGHTON, Principal; patronized by members of the following Parishes:
Annunciation, Holy Apostles,
St. Peter's, Holy Communion,
Holy Evangelist, St. Thomas,
St. Luke's, Calvary, N. Y.;
Calvary, Brooklyn; Grace church; Jersey City.
Visitors.—Rev. Samuel Seabury, D. D., Rev. Eli H. Canfield, Rev. Isaac H. Tuttle.
The school year is divided into two sessions. First, commences May 1, and ends Nov. 30; Second, commences Dec. 1, and ends April 30. Summer vacation, from July 1 to September 1. The school is divided into two departments, and each department into three classes. The principal is assisted by eleven excellent teachers.
Terms, from $30 to $100 per year, according to department and class.
N. B.—Clergymen who wish to recommend a school to their parishioners are invited to call and examine the arrangements and learn the advantages of the Church School. Sept 11–3m

A suitable BUILDING and GROUNDS for a FEMALE BOARDING SCHOOL, situated in one of our most pleasant villages within one hour's ride of the City, on the line of a prominent Railroad, will be soon ready for occupancy; the advertiser and owner is desirous of having a competent CHURCH LADY with some responsibility to take charge of the same, who will be expected to embrace among the other branches "*Domestic Economy*" to a proper extent, in other words to prepare the inmates to become useful as well as ornamental members of our Republic. Further particulars will be given by addressing "Layman," Churchman office, New York. Sept 11—6w

MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-Second street, (between Broadway and Fourth Avenue,) will be re-opened on Monday, September 13th. Aug 26–6t.

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.
From January 1, 1852, to July 1, 1852,
850 new policies have been issued.

The premiums during the same time amounted to	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	528,815 26

MORRIS FRANKLIN, President.
ISAAC C. KENDALL, Vice President.
PLINY FREEMAN, Actuary.
New York, August 15, 1852. tf

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.
THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.
Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.
References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.
It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.
TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26 6m

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared no pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.
BURIAL PLATS.
The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.
PRICE OF LOTS.

A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is	$50 00
Half lots	30 00
An inside lot of ordinary size	40 00
Half lots	25 00

Lots of other dimensions at proportionate rates.
When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.
Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.
GRAVES IN PUBLIC PLATS,
(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)
Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.
Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.
OFFICERS.
NOAH WATERBURY, Esq., *President.*
Rev. SAM'L M. HASKINS, *Vice-President.*
JAMES MAURICE, Esq., *Treasurer.*
DAVID LONGWORTH, *Secretary and General Agent.*
July 31st–3m.

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.
The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose.
The Grammar School resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.
Annual charge in the College or Grammar School, $225.
For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12–3m

CLASSICAL AND COMMERCIAL BOARDING SCHOOL FOR BOYS, in the beautiful and healthy village of Ridgefield.
The object of the Rector will be to impart as complete a knowledge of the branches taught, as can be obtained in any school of the kind: and at the same time no efforts will be spared to cultivate the moral and physical powers in harmony with the intellectual. Pupils will be prepared for admission to any college, or for entrance upon business.
There will be two sessions in a year, of twenty-two weeks each—commencing on the first of May and of November respectively. The charge for Tuition, Board, Washing, &c., will be $75 per session, *payable in advance.*
Modern Languages and Music *extra.*
For more particular information address, the Rev. D. F. SHORT, Ridgefield, Conn.
REFERENCES.
Rt. Rev. T. C. Brownell, D. D. LL. D
Rt. Rev. John Williams, D. D,
Rev. W. C. Mead, D. D., Norwalk
Rev. S. Seabury, D. D., New York
Rev. J. H. Price, D. D. "
Rev. E. G. Higbee, D. D. "
Rev. Wm. Walton, D. D. "
Rev. Richard Cox "
Sep 11–6m

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.) jy17–3m

FAMILY SCHOOL FOR YOUNG LADIES.
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.
THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24–tf

CHURCH BELLS.
CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.
HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:
A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

ESTABLISHED 1810.
JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.
FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.
One 8 stoy organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from two to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.
N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.
CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches tront, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.
THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.
Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.
"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.
"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.
FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.
THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.
GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.
THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.
Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.
The terms for Tuition, Board, washing and mending, are $85 per session of *five months, payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.
For further information or entrance, early application should be made to the
REV P. L. JAQUES, Rector.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public Schoo Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.
The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.
Published and for sale at the Depository, No. 20 John St., New York. July 20–tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of
HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

$1,381.008 64.
STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,	$1,192,441 66		
Deduct for losses then unpaid, paid since,	37,500 00		
			$1,154,941 66
Nett premiums received during the year 1851	$461,506 67		
Interest " " " "	65,172 83		
Total receipts, 1851	$526,679 50		
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

CLERICAL TAILOR.
NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.
THE objects of this society are the care and relief o its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.
Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.
Counsellor,
The Bishop of the Diocese, ex-officio.
Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.
Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.
The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.
Every Layman baptized or confirmed in the P. E. Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.
Counsellor.
The Bishop of the Diocese, ex-officio.
Officers for 1852–3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.
Trustees.
William W. Russell, Dan Marvin,
B. J. Hathaway, M. H. Hyde,
Henry G. Nichols, W. H. Beare,
Charles H. Birney, A. Flower,
F. A. Paddock, P. Donaldson,
J. Blackmore, M. D., J. B. Pentreath.
George W. Southwick.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8–tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).
It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
Communications and letters on business POST PAID to be addressed to the Editor, until further notice.
—TERMS.—
Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.